Varshaphal

(Annual Prediction)

Author

Dr. S.P. Gour

Jyotishacharya

Jyotish Visharad, MD, AMIE, MBA, CAIIB, DBM (IIB)

Editor

Arun Bansal

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Foreword

Shri. S.P. Gour began his career as an electrical engineer in 1964 in Delhi. In 1973 he changed the direction of his career by joining the Syndicate Bank as technical officer. His career grew with the Syndicate bank and he held many important positions in the bank. He retired in 2001 after a flourishing career of 28 years. Since retirement he has devoted himself completely to the field of Astrology.

So far A.I.F.A.S. had not been able to publish a suitable book on Varshaphal. The previous attempts in this direction had not proved satisfactory. The earlier book which was being used for Varshaphal in Jyotish Prabhakar course was Sh. S.P. Gour's first attempt thereafter, he took suggestions from me, added some more information and produced this treatise which reflects his deep knowledge on this subject.

I am absolutely certain that this treatise will not only fulfil the needs of our Jyotish Prabhakar students, but it will also be praised by the wise and the learned Astrologers. I hope Sh. S.K. Gour will keep on contributing such knowledge to the field of Astrology.

With good wishes

Arun Bansal

Dedication

I have been actively involved in the field of Jyotish from 2001 since my retirement. I got this inspiration from my revered elder brother shri Om Prakash Gour, who has devoted more than fifty years of his life in service to the society through the medium of Jyotish and Hastrekha shastra (Palmistry) free of cost. I was not fortunate enough to receive his systematised knowledge, though he always kept giving guidance to me. Unfortunately I lost my revered brother and guide on 10th November 2007, when he was 76 years old.

This is my first attempt towards authoring a book, which has become possible because of his blessings. I would like to dedicate this book to the memory of my departed elder brother Shri O.P. Gour.

S.P. Gour



Preface

All India Federation of Astrologers' Societies is conducting various courses, apart from this the federation provides the relevant study material to all students. Useful text books for almost all the courses have already been published by the federation, but so far a suitable book on Varshaphal had not been produced and the books on Varshaphal, which are available in the market, are not very easy to understand. When this was brought to the notice of Shri Arun Bansal, he gave me the responsibility of fulfilling this need. I am grateful to him for considering me capable of this task. Inspired by his confidence in me, I have tried my best to produce this book in a manner so that it becomes easy for the students of Jyotish Prabhakar to understand all the aspects of Varshaphal. With the purpose of making the subject simple and lucid. I have illustrated all the mathematical calculations and the predictive principles through the medium of an example horoscope.

Apart from Varshaphal, 'upagrahas' or the sub planets are also a part of the Jyotish Prabhakar course. Since no information on upgrahas was available in the other books, a separate chapter on this topic has been added in this book instead of producing another book.

Exercises related to every topic have been given at the end of every chapter. With these questions the students will be able to understand every topic well and also get an idea of the examination questions.

I am grateful to Acharya Neelakanth of 'Tajik Neelakanthi' and other modern scholars who have composed treatises on this subject. I have got guidance from their works and I freely acknowledge my gratitude.

Though I have tried my best, there could be some mistakes left by me inadvertly, for which I am apologetic. I invite constructive criticism from the learned readers so that I can improve this book.

S. P. Gour

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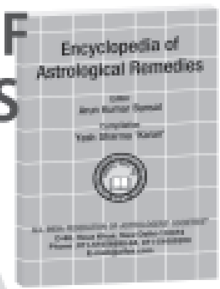
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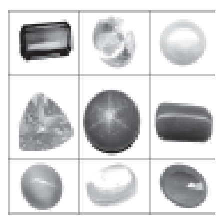






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Part - I Varshaphal

1. Introduction

Parashari Jaimini and Tajik are the three most popular systems of Vedic Astrology. Parashar gives more importance to the planets while Jaimini considers the rashis to be more important. Tajik is mainly used in Prashna Shastra and in Varshaphal. Tajik diverts slightly always from the main stream of the traditional methods and employs newer techniques of Astrology.

'Tajik Neelakanthi', of Acharya Neelakantha, which was composed in the 16th century AD, is the base of Taik Jyotish. This does not mean that Varshaphal and Prashna techniques were not practised in vedic Astrology before this. 'Uttar Kalamrit' of Kalidas mentions and describes the computation of Varshaphal dasha which is different from the 'Mudda dasha' of Varshaphal. Apart from this, 'Shat Panchashikha' of Prithyushyas is the established classic of Prashna Shastra, which was composed centuries before 'Tajik Neelakanthi'. Ancient Kairaleeya Jyotish is also well known for considering Prashna to be their main technique.

The word Tajik

The influence of Greek and Arab culture is clearly seen on the word 'Tajik'. Arrival of the invaders from Western Asia initiated the exchange of culture between India and West Asia. This exchange introduced some newer techniques to our Vedic Astrology. One of these techniques was Tajik. This has been marked as the beginning of Tajik jyotish. Tajik word does not belong to Sanskrit. There are different opinions regarding this issue. Some scholars consider it to be a distorted from of the word 'Jatak'. Another view is that meaning of Tajik is a horse in Turkish and Persian language. The speed of this technique has been compared to that of a horse and for this reason it has been named Tajik. In any case the influence of Mohammedans on this knowledge is very clear. This is also confirmed by the other words of Tajik, namely mudda, muntha, sahams and the names of the Tajik yogas like Ithasal, Ikkabal, Ishraf, nakta, radda and khallasar etc.

Annual Horoscope

Moving at the average speed of 1° per day , Sun completes one round of the Zodiac in one year. For casting the annual horoscope we select the time when Sun reaches the longitude of the natal Sun. The horoscope cast for that date and time becomes the annual horoscope and the Varshaphal is decided on the basis of this horoscope. In a

similar manner prediction for any year of the person's life can be given on the basis of the annual horoscope. In other words the annual horoscope is based on the longitude of the natal Sun and not on the date and time of birth. This also means that the date, day and time of the annual horoscope is generally different from that of the birth horoscope.

Special Characteristics of Tajik Varshaphal

The main base of Tajik Jyotish is the Parashari system itself. The same nine planets, twelve houses, twelve rashis and their traditional significations are used in the Tajik. The new additions are different and are being mentioned here briefly.

Muntha

Is the yearly progression of janma lagna at the rate of one rashi every year. For example if janma lagna is Aquarius, then after one year the muntha will fall in Pisces and in Aries in the next year. In this manner after twelve years muntha reaches the lagna again.

Varsha pravesh

Varsha pravesh for a certain year takes place when the transit Sun reaches the longitude of the natal Sun that year. Annual horoscope is cast on the basis of the Varsha pravesh.

Varshesh / Varsheshwar

For every year of life, one planet out of the seven planets from Sun to Saturn is selected as the year lord. That planet is known as the varshesh for that year. He plays an important role in life during that year.

Tajik aspects

Tajik aspects of planets are totally different from the Parashari aspects.

Deeptamsha

For Tajik yogas to form between two planets, their mutual aspects are not enough. They also need to be in the deeptamsha range. The deeptamsha range for all the planets is fixed.

Tajik Yoga

These yogas are quite different from the Parashari yogas. 16 Tajik yogas are in general practice.

Mudda Dasha

Three types of varsha dashas are mainly used in Tajik. These are the Vimshottari mudda, Yogini mudda and the Patyayini mudda dashas.

Saham

Approximately 40-50 Sahams are calculated for analysing different areas of life. These

become sensitive points and are expressed in terms of rashis and degrees.

Determination of Grahabala

Method for calculation of Tajik grahabala is different from the parashari method.

Tri Pataki Vedha Chakra

Benefic and malefic vedha to Moon and other planets is noted in this chakra.

Samudra Chakra

Samudra Chakra is studied for a quick and brief analysis of Varshaphal.

From the above given information it must have become clear that the analysis of Varshaphal is quite different from the Parashari analysis. However it is necessary to remember that the annual horoscope is an extension and an application of the birth horoscope and is fully influenced by the yogas, dashas and the transit situation of the birth horoscope. Just as transit of planets can only deliver the results which are promised in the horoscope, similarly annual horoscope can only ensure those results which are originally promised in the horoscope. For example if a child is not promised in the horoscope then even if the annual horoscope gives strong indications of child birth, the child will not be conceived or delivered. For this reason it becomes necessary to analyse the annual horoscope along with the birth horoscope. Though both are analysed in different ways, Varshaphal has its own importance.

By observing the Tajik yogas, Mudda dashas and the sahams, it is possible to successfully predict the events of the year and to give accurate answers related to any area of life.

The following chapters will provide detailed information on the special characteristics of Tajik system. This book is confined to the area of Varshaphal and has not dealt with Prashna kundali.

2. The Annual Horoscope or the Varsha Kundali

The main purpose behind casting the Varsha Kundali for any particular year is to give prediction for that year on the basis of this chart. The normal practice of ascertaining the age of a person is according to the date of birth. This however is at the superficial level only. To be more exact, the year begins when the transit Sun reaches the exact longitude of the natal Sun.

According to the 'Surya Sidhanta', Sun takes 365 days -15 ghatis - 31 palas and 30 vipals to return to the same longitude, while according to the modern observatories this period is 365 days - 15 ghatis - 22 palas and 57½ vipalas. There is a difference of 8½ palas or $3^{1}/^{3}$ minutes between both the calculations. With every completed year this difference goes on adding up and this creates a substantial difference in the Ishtakal of the varsha pravesh. In India all the scholars of Astrology have started laying stress on the modern method for working out the Varsha kundali.

According to the modern view, Sun takes 365 days - 6 hours - 9 minutes and approximately 9½ seconds to come back to the same longitude. If we deduct the multiples of 7 days of the 52 weeks of the year ie 7x52=364 days from this then we get the Dhruvank (constant) for the varsha pravesh as 1 day - 6 hours - 9 minutes and 9½ seconds. This means that for every successive year Sun takes this much more time to return to his original longitude. Ephemeris and Panchangas prepare the varsha pravesh tables based on this principle. Solar return table for varsha pravesh is given on the next page. This table is based on the Solar return table given in the Ephemeris of N.C. Lahiri. It provides the duration of the Dhruvank for every year in weekday - hours - minutes and seconds.

It is advisable to work in railway time meaning 1 to 24 hours system.

The Procedure for casting the Varsha kundali (annual horoscope)
The years of the person's life which have already passed are called the completed years and the present year (+1) is called the commencing year, ie the commencing year is the year for which the varsha kundali has to be constructed and analysed. The day means the weekday. Sunday is considered to be the first day and has been allotted

No. 1, Monday - 2, Tuesday - 3, Wednesday -4, Thursday - 5, Friday -6, Saturday -7 or 0. If the number of the days exceeds 7 then multiples of 7 are deducted from the number and the number of the weekday is got. Some people consider the number of Sunday to be 0 and Saturday to be 6, but this does not make any difference ultimately. It is better to consider the time in 1 to 24 hours system.

How to use the Table

1. Look up the completed years in the solar return table and note the number of the weekday - hours - minutes. Eg If the completed years are 26 then the weekday number is 4,15 hrs 58.2 mins.
2. Add this to the birth weekday number and birth time. The result is the weekday and the time for Varsha pravesh in that particular year.
3. Look up the resultant weekday near about the date of birth in the calendar. The varshapravesh may fall on the birthday itself or one or two days before or after the date of birth. This will be the date of the varsha pravesh and the time got from the addition will be the time of varshapravesh.
4. The Varshaphal (Annual Horoscope) chart will be cast for the date and time worked out in this manner.

There is **Another method** for working out the day and time of varsha pravesh. This method does not require the Solar return table.

1. Find out the two days in the commencing year when Sun is reaching the longitude of the natal Sun.
2. Note the longitude of Sun at 5.30 AM on both the concerned days from the ephemeris and work out the motion of Sun in 24 hours.
3. Mathematically work out the time when transit Sun's longitude will exactly coincide with the longitude of the natal Sun. That will be the time of Varsha pravesh.

Both the methods are correct, though there can be a slight difference in time of the varsha pravesh. After determining the date and time of varshapravesh, the annual horoscope is cast.

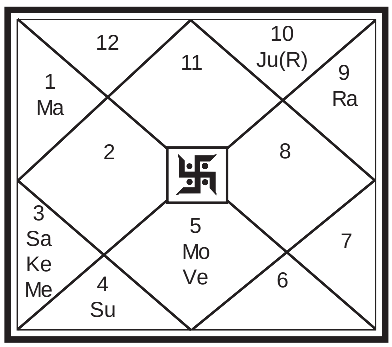
The Place

The horoscope should be cast for which place ? The birth place or the place where the person is residing in the concerned year. In my opinion, since the Varshaphal is an extension of the birth horoscope, the Varshaphal chart should also be cast for the birth place. This seems more logical. All this will be explained through the example horoscope.

The Example Horoscope

Birth Datta

Date of Birth	:	31st July 1973
Time of Birth	:	20:15:00 hrs
Place of Birth	:	Delhi
		(28°N 39' Lat. 77°E 13' Long.)
Weekday	:	Tuesday
Sunrise	:	05:45:40 hrs
Sunset	:	19:08:55 hrs
Janma Nakshatra	:	Magha -3rd Charan
Balance of dasha	:	Ketu - 1 yr - 11 mon- 16 days



	Rashi	Degree	Minutes	Seconds
Lagna	10	05	17	55
Sun	3	14	44	42
Moon	4	09	35	56
Mars	0	00	48	34
Merc	2	29	23	31
Jup-R	9	13	34	15
Venus	4	14	22	53
Sat	2	06	21	38
Rahu	8	13	52	49
Ketu	2	13	52	49

Varsha Pravesh Table

Solar Return Chart

year	Day	Hr	Min		year	Day	Hr	Min		year	Day	Hr	Min
1	1	6	9.2		34	0	17	11.5		67	0	4	13.9
2	2	12	18.3		35	1	23	20.7		68	1	10	23.0
3	3	18	27.5		36	3	5	29.8		69	2	16	32.2
4	5	0	36.6		37	4	11	39.0		70	3	22	41.4
5	6	6	45.8		38	5	17	48.2		71	5	4	50.5
6	0	12	55.0		39	6	23	57.3		72	6	10	59.7
7	1	19	4.1		40	1	6	6.5		73	0	17	8.9
8	3	1	13.3		41	2	12	15.7		74	1	23	18.0
9	4	7	22.5		42	3	28	24.8		75	3	5	27.32
10	5	13	31.6		43	5	0	34.0		76	4	11	36.3
11	6	19	40.8		44	6	6	43.1		77	5	17	45.5
12	1	1	49.9		45	0	12	52.3		78	6	23	54.7
13	2	7	59.1		46	1	19	1.5		79	1	6	3.8
14	3	14	8.3		47	3	1	10.6		80	2	12	13.0
15	4	20	17.4		48	4	7	19.8		81	3	18	22.1
16	6	2	26.6		49	5	13	29.0		82	5	0	31.3
17	0	8	35.8		50	6	19	38.1		83	6	6	40.5
18	1	14	44.9		51	1	1	47.3		84	0	12	49.6
19	2	20	54.1		52	2	7	56.4		85	1	18	58.8
20	4	3	3.2		53	3	14	5.6		86	3	1	8.0
21	5	9	12.4		54	4	20	14.8		87	4	7	17.1
22	6	15	21.6		55	6	2	23.9		88	5	13	26.3
23	0	21	30.7		56	0	8	33.1		89	6	19	35.4
24	2	3	39.9		57	1	14	42.3		90	1	1	44.6
25	3	9	49.1		58	2	20	51.4		91	2	7	53.8
26	4	15	58.2		59	4	3	0.6		92	3	14	2.9
27	5	22	7.4		60	5	9	9.7		93	4	20	12.1
28	0	4	16.5		61	6	15	18.9		94	6	2	21.3
29	1	10	25.7		62	0	21	28.1		95	0	8	30.4
30	2	16	34.9		63	2	3	37.2		96	1	14	39.6
31	3	22	44.0		64	3	9	46.4		97	2	20	48.7
32	5	4	53.2		65	4	15	55.6		98	4	2	57.9
33	6	11	2.4		66	5	22	4.7		99	5	9	7.1
										100	6	15	16.2

Casting the Annual Horoscope

First Method

Stepwise rules

1. Note the dhruvanka for the completed years, given in day hours minutes and seconds in the solar return table. The numbers for the weekdays are as follows :

Sunday	1
Monday	2
Tuesday	3
Wednesday	4
Thursday	5
Friday	6
Saturday	7 or 0 (If the number is 7 or more than 7 then 7 is deducted)

2. Write the birth weekday and time of birth below the dhruvanka.
3. Add both the values to get the weekday, hours, minutes and seconds of varshapravesh. If the number of the day exceeds 7 then deduct 7 from it.
4. Note the Weekday according to rule 1 and take the time according to rule 3. Using the calender or ephemeris of the commencing year, find the obtained week day near about the date of birth, and note the date in the commencing year. This will be the date and time for the Varshapravesh. Annual horoscope will be cast for this date, time and the original place of birth.

As per the described rules the Varsha pravesh for 2006 will be as follows -

a) Completed years :		2006-1973=33 yrs		
		Day	hrs.	Min.
b) Dhruvanka for 33 yrs = (as per the table)		6	11	24
c) Day and time of birth	(+)	3	20	15
	=	10	7	17.4
	(-)	7		
		3	7	17.4

i.e. Tuesday 7 hrs 17.4 min

d) 2006 calender shows the nearest Tuesday around 31st July, to be on 1st August 2006. so the Varshapravesh for the 34th year will be on 1.8.2006 at 7 hr 37.4 min Delhi.

Second Method

This is based on the longitude of the natal Sun. The stepwise rules are as follows :

1. Note the longitude of Natal Sun.
2. See the panchang of the commencing year. Note the two days between which the longitude of the natal Sun falls.
3. Work out the motion of Sun in 24 hours (in degree minutes) according to the Sun's longitudes at 5.30 AM on both the days.
4. Work out the day and time when Sun will reach the longitude of the natal Sun. This will be the date and time of Varsha pravesh. The place of birth will be taken as the placed for Varsha pravesh.

Varsha Pravesh for the example horoscope for 2006.

1. Longitude of the natal Sun	=	3^s	14^0	45'
2. Longitude of Sun on 2.8.2006 at 5.30AM	=	3^s	15^0	38'
3. Longitude of Sun on 1.8.2006 at 5.30AM	=	3^s	14^0	-41'
Motion in 24 hours	=		0^0	57'

Longitude of Natal Sun	=	3^s	14^0	45'
Longitude of Sun on 1.8.2006 at 5.30AM	=	3^s	14^0	41'
Difference	=		0^0	04'

57' Sun moves in $24^{hrs.}$

1' Sun moves in $\frac{24^{hrs.}}{57'}$

4' Sun moves in $\frac{24 \times 4}{57'} = 1.684^{hrs} = 101.05^{min}$

i.e. 1 hr. 41 mins.

		Hrs.	Mins
4. Sun's Longitude is at :		5	30
04' are travelled in :	(+)	1	41
Time for Varsha pravesh =		7	11

Hence Date of varsha Pravesh	:	1.8.2006
Time of varsha Pravesh	:	7.11 AM
Place of varsha Pravesh	:	Delhi

There is a difference of 6.4 minutes in the time of Varsha Pravesh according to both the methods. Most of the Astrologers prefer the second method.

Annual Horoscope

Date of Varsha Pravesh	:	1.8.2006 Tuesday
Time of Varsha Pravesh	:	7 hrs 11 mins
Place of Varsha Pravesh	:	Delhi (28°N 39' Lat. 77°E 13' Long)
LMT Correction	:	(-) 21 min 08 sec
Correction to Indian Sidereal Time	:	(+) 03 sec.

The horoscope is cast just like the birth horoscope using the Tables of Ascendants and 2006 Ephemeris of N.C. Lahiri, using Chitra pakshiya ayanamsa.

I. Sidereal Time of Epoch

			H	M	S
Sidereal time for 1900 for 1st August	=		8	37	38
Correction for 2006	=	(+)		1	19
Correction for Sidereal Time (Delhi)	=	(+)		0	03
Correction Sidereal Time	=		**8**	**39**	**00 ......(A)**
IST (Indian Std. Time) Varsha pravesh	=		7	11	00
LMT Correction	=	(-)		21	08
LMT	=		6	49	52
Local Noon	=		12	00	00
LMT	=	(-)	6	49	52
Difference to 12 Noon	=		5	10	08
Increase Time interval	=	(+)		00	51
Increase Time interval to Noon	=		**5**	**10**	**59.... ..(B)**
			H	**M**	**S**
Since the Varsha Pravesh	=		8	39	00...... (A)
is pre-noon deduct (B) from (A)	=	(-)	5	10	59...... (B)
Sidereal Time of Epoch	**=**		**3**	**28**	**01...... (C)**

II. Ascendant

From the table of Ascendants according to the latitude of Delhi

				Rashi	Degree	Minute
a)	Lagna for 3h 32m	=		4	4	39
	Lagna for 3h 28m	=	(-)	4	3	47
	In 4 mins lagna moved	=			0°	52'
	In 1 min lagna moved	$\frac{52}{240^{sec}}$ =0° 00' 13"				

b)	Lagna for 3h 28m	=		4^s	03°	47'	00"
	Movement in 1 sec.	=	(+)		00	00	13
	Lagna for 3h 28m 01 sec	=		4^s	03°	47'	13"

c)	Ayanamsa Correction	=		4^s	03°	47'	13"
	for 2006	=	(-)		00°	57'	00"
				4^s	02°	50'	13"
	Lagna for Varsha pravesh			**4^s**	**02°**	**50'**	**13"**
		or		**4^s**	**02°**	**50'**	
			Leo 2° 50'				

III. Planetary Longitudes

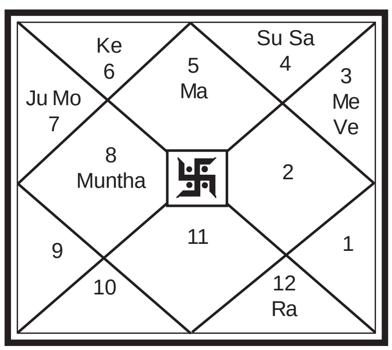
			H	M	S
Time of Varsha Pravesh	=		7	11	00
Time of Panchang's longitudes	=	(-)	5	30	00
Time difference from 5h 30m	=		1	41	00

Log. of the time difference (from log table) = 1.1540

Planetary Longitudes

	Sun S-D-M	Moon S-D-M	Mars S-D-M	Mer. S-D-M	Jup S-D-M	Ven S-D-M	Sat S-D-M	Rahu S-D-M
2.8.2006	3-15-38	6-11-32	4-12-26	2-27-55	6-16-04	2-22-51	3-20-12	11-2-25
1.8.2006	3-14-41	5-29-29	4-11-48	2-27-34	6-16-00	2-21-38	3-20-04	11-2-26
Motion in 24 hr	0-57	12-03	0-38	0-21	0-04	1-13	0-08	(-) 0-01
Log of motion	1.4025	0.2992	1.5786	1.8361	2.5563	1.2950	2.2553	3.1584
Log of time inter.	1.1540	1.1540	1.1540	1.1540	1.1540	1.1540	1.1540	1.1540
Addition	2.5565	1.4532	2.7326	2.9901	3.7103	2.4490	3.4093	4.3124
Antilog	0-0-04	0-0-51	0-0-03	0-0-02	0-0-00	0-0-05	0-0-00	0-0-00
Long. on 1.8.2006	3-14-41	5-29-29	4-11-48	2-27-34	6-16-00	2-21-38	3-20-04	11-2-26
Long. at 07h 11m on 1.8.2006	3-14-45	6-00-20	4-11-51	2-27-36	6-16-00	2-21-43	3-20-04	11-2-26

Annual horoscope : 1.8.2006 - Tuesday
Varsha Pravesh : 7hr 11min - Delhi



Planets	Rashi	Degree	Minutes
Lagna	4	02	50
Sun	3	14	45
Moon	6	00	20
Mars	4	11	51
Merc	2	27	36
Jup	6	16	00
Ven	2	21	43
Sat	3	20	04
Rahu	11	02	26
Ketu	5	02	26

Varsha Pravesh Considerations

Monday, Wednesday, Thursday and Friday are considered auspicious for Varsha pravesh.

Ashwini, Mrigshira, Hasta, Pushya, Punarvasu, Swati and Revati are especially auspicious.

Among the tithis, apart from Chaturthi, Navami, Dwadashi, Chaturdashi, Amavasya and Pratipada of shukla paksha, the other tithis are auspicious.

Of the yogas, apart from the malefic yogas like vishkumbha, atiganda, shoola, ganda, vyaghat, vajra, vyatipat, paridhi and vaidhriti, the other yogas are auspicious, but the yogas coinciding with Bhadra are inauspicious.

If the varsha pravesh falls on the same weekday, tithi and nakshatra as the birth horoscope then it is considered very auspicious but if the varsha lagna becomes the same as janma lagna then the year is called 'dwijanma varsha' which is generally not auspicious. If the 6th or 8th lords of the birth horoscope are placed in the varsha lagna then the moment the year starts the person is attacked by severe physical ailments and up to 21 days the period is especially critical from the point of view of arishta.

The difference in the time of Varsha Pravesh - The main reasons

We calculated the varsha pravesh of the example horoscope by two different methods. There was a difference of about 6 minutes between the result of both the methods. If we use different Ayanamsas, then also there will be a difference in the varsha lagna in terms of degrees. By different ayanamsas we mean the ayanamsa accepted by N.C. lahiri, B.V. Raman or Krishnamoorti padhati.

Apart from this it is observed that can be a difference in the time of varsha pravesh in manual and computerised calculations; even the degree of lagna can be different. This difference can be up to one to two degrees. This normally does not affect the prediction, but if the lagna is in rashyanta (end of a rashi) then there is a possibility of the lagna getting changed this can bring about a major change in the reading of the varshaphal. For this reason if the lagna is around 1° or 30°, then special care should be taken in prediction.

This book applies the most accepted ayanamsa which is Lahiri ayanamsa.

Exercise

1. What is the purpose behind the casting of the annual horoscope?
2. According to the modern view, how much time is taken by Sun to return to its natal longitude of the birth horoscope?
3. What is the difference, between the completed years and the commencing year?
4. If the person is born on 31st July 1973 at 8.15 PM on Tuesday then-
   (i) Using the Solar return table find out the tithi, Var and Varsha pravesh time for the present year.
   (ii) If the natal Sun's longitude is 3s 14° 45', then work out the tithi and time of Varshapravesh using a panchang.
5. What is a dwijanma varsha? Is it auspicious?
6. If the day, tithi and the nakshatra of the birth horoscope co-incide with those of the annual horoscope, then what kind of year can be expected?
7. If the 6th or 8th lords of the birth horoscope are placed in the lagna of the varsha pravesh then how does this affect the health of the jatak?

3. Muntha

The scholars feel that the word Muntha is a distortion of the Persian word 'Intiha' which means the limit or the end. Intiha got distorted to mintiha, then to Mintha, to munthaha and finally became muntha. Muntha is a very special aspect of Tajik Jyotish. In reality it is the progression of janma lagna. In the birth year, muntha is placed in the lagna, the next year it moves to the second house and the next year to the third house. In this manner it passes through all the houses in twelve years. In the thirteenth year it comes back to the lagna.

Calculation of the Muntha

There are two methods of determining the position of muntha in the annual horoscope- housewise and rashi wise.

Rule 1

House wise

(Completed years +1) ÷ 12

Take the remainder and count that number of houses starting from lagna. Muntha will be situated in that house. Eg. If the remainder is 5 then muntha will be placed in the fifth house from lagna.

Rule 2

Rashi wise

(Completed years +Rashi of Janma lagna) ÷ 12

Take the remainder. Rashi of that number will become the muntha.

Example horoscope ÷ Calculation of Muntha

Rule 1

(33+1) ÷ 12; Remainder is 10. From the Janma lagna Aquarius, the 10th house is Scorpio. Muntha for 2006 will be in the 10th house.

Rule 2

(33+11) ÷ 12; Remainder is 8. So Scorpio rashi will become the muntha for 2006.

In this manner both the methods are yielding the same result.

Results of the Muntha

The house occupied by muntha gets specially activated that year and the person gets the auspicious or inauspicious results related to that house during the year.

Best muntha	:	In the 9, 10, 11th houses
Auspicious muntha	:	In the 1, 2, 3, 5th houses
Inauspicious muntha	:	In the 6, 8, 12th houses.
Poor muntha	:	In the 4, 7th houses.

First House

Muntha in the first house produces auspicious results. It gives good health, professional progress, fame, honour and bhagya enhancement. If the lagna is in movable rashis (1, 4, 7, 10 signs) then there will be a possibility of changes in profession and change of residence.

Second House

Produces honour, fame, success, professional progress, gain of wealth and prosperity, good food, entertainment and varied kinds of gains.

Third House

Good relations and gains from brothers and from friends. Enhancement of courage, success, fame, gains and victory over enemies and opponents.

Fourth House

Lack of mental peace, discord in the family, ill health and trouble from the government.

Fifth House

Auspicious results regarding education and children, religious tendencies, progress, happiness and co-operation from the government.

Sixth House

Physical or mental ailments, lack of mental peace, harm and losses due to enemies, thefts, debts and losses in business or in profession.

Seventh House

Troubles and diseases for the life partner, professional losses, setback to name and fame, and useless journeys.

Eighth House

Vices (bad habits), diseases, accidents, loss of wealth and loss of prestige, fear and long useless journeys.

Ninth House

Bhagyodaya, sudden unexpected gains, favour from the government, domestic happiness and cooperation.

Tenth House
Attainment of high position, promotions, cooperation from the government, fame and good deeds.

Eleventh House
Success in all ventures, gains in all areas, financial gains, enhancement of name fame and good fortune and good health.

Twelfth House
Poor health, loss of wealth, useless expenditure and journeys, change of place, failures and sleep disorders.

Results of the Planetary influences on Muntha

When Muntha is placed in the rashi of some planet or is occupied or aspected by the same planet or by more planets, then it produces certain results. These are being described below:

Sun
When muntha is placed in Leo rashi or is occupied or aspected by sun, it provides favour from the government, promotions in a government job, gains from father, friendship with the elite and favours and gains from them, success in elections and similar results. However if Muntha is placed in the 6th, 8th or 12th house, then adverse results related to the same will be got.

Moon
If Moon is strong then good health, physical and mental happiness, enhancement of honour and fame, comforts, virtuous mentality and conduct will get promoted. If Moon is weak and afflicted then adverse results will be got in the same areas.

Mars
Ailments related to Mars, accidents, operations, quarrels, loss of money and excessive expenditure will be produced. If Mars is strong and is under benefic influence, then there will be courage, enthusiasm, victory over opponents and successful operations (surgeries).

Mercury
Auspicious events like marriage, success in media or communication related jobs, education, progress in business, friendship with women and sudden unexpected gains. If Mercury is afflicted or is under the influence of malefics, then there can be obstructions in these same results and there will be a possibility of losses.

Jupiter
Birth of a child or gain of happiness, education, finding a guru, gain of money, fortune, name, fame, government favour and association with the high and mighty. Generally auspicious results will be got.

Venus
Blessings of goddess Lakshmi, acquisition of articles of luxury and enjoyment, purchase of vehicles, wedding, happiness from women and other happy events. Afflicted Venus could lead the person towards vices, dishonour and downfall.

Saturn
Saturn placed in muntha produces physical and mental misery, excessive expenditure, losses, lack of success in all ventures and can almost make the person abandon his home.

Rahu/Ketu
Also have an adverse effect on muntha like Saturn. They lead the person on the path of blame and disrepute, dishonour, failure and downfall. This can also result in the death in case of an elderly person.

Some scholars feel that Rahu gives good results in the begining of the year and bad towards the end while ketu gives bad results in the begining and good results towards the end.

It is also said that muntha is auspicious in the mouth of Rahu and inauspicious in his tail. Rahu being retrograde enters the rashi from the end so in the annual horoscope the angular distance between Rahu's degree and end of the rashi is Rahu's mouth and rest of the rashi is his tail. Munthas longitude is calculated and it's placement is seen.

Other Considerations
If malefic planets like Saturn and Mars as the Varshesh are placed in muntha good results are produced.

Influence of lords of Trik houses (6,8,12) on muntha in the form of placement or inimical aspect is harmful.

If Munthesh (Muntha lord) is debilitated or retrograde or placed in inimical rashi or in papa kartari, then it reduces the benefic effects of a good muntha.

Munthesh
The rashi lord of Muntha is called the Munthesh. Full results of Muntha can be got only when Munthesh is strong and is also well placed in good houses in the varsha kundali. In other words to know the results of muntha it is also necessary to notice the condition of the Munthesh.

Future Point

Some scholars are of the opinion that the Munthesh produces auspicious results only in those houses which are considered auspicious for muntha ie 9, 10, 11 and 1, 2, 3, 5 houses. Other scholars feel that as per the Parashari method Munthesh would be well placed in the Kendras and Trikona ie 1, 4, 7, 10, 5, 9. Aparts from this, the placement of Munthesh in its own rashi or exaltation rashi is also praised. Even in this case its placement in 6,8,12 houses is considered inauspicious. However placement of Munthesh in 4 and 7 houses is not considered bad even though these houses are not praised for the placement of Muntha.

When is the result of Muntha got

The general results of muntha are felt throughout the year, but its special results are got in the Mudda dasha of the Munthesh. Some scholars feel that these are got in the month denoted by the number of the house in which muntha is placed. Apart from this the good or bad results are also got in the dasha of the planet who is influencing the muntha most strongly.

Exercise

1. What is Muntha and what is its importance in Tajik Jyotish?
2. How is Muntha identified in the varsha kundali. Please explain the procedure with an example.
3. Explain the auspicious and the inauspicious results of Muntha being in each of the twelve houses of the Varsha kundali.
4. Muntha is considered to be auspicious and inauspicious in which houses? Which are the best houses for the placement of Muntha?
5. What is the influence of the placement and aspect of different planets and the effect of different rashis on muntha? Describe in detail.
6. What is Munthesh ? In which houses the placement of Munthesh is considered to be auspicious and inauspicious? When do the special results of Muntha and Munthesh fructify during the year?

4. Tajik Aspects

There are many differences between Parashari and Tajik aspects.

Parashari aspects are benefic or malefic depending on the natural beneficience or maleficience of the aspecting planet. Aspects of natural benefic planets are auspicious while aspects of natural malefics are normally considered to be malefic. In Tajik, the aspects are auspicious or inauspicious according to the placement of the planets. The natural beneficience or maleficience of the planet is not that important.

In Parashari aspects, all the planets have 7th aspects while the outer planets like Mars, Jupiter, Saturn and Rahu, Ketu also have other special aspects apart from the 7th aspect. In Tajik all the planets have similar aspects which are dependent on their placement in the varsha kundali.

In Tajik each of the following pairs have mutual aspects and this is considered from the house in which the planet is placed in the varsha or the prashna kundali.

There are 5 kinds of Tajik aspects :
1. Openly friendly aspect - 5th and 9th
2. Secretly friendly aspect - 3rd and 11th
3. Openly inimical aspect - 1st and 7th
4. Secretly inimical aspect -4th and 10th
5. Neutral or no aspect -2 -12th or 6-8th

Some scholars have assigned percentages to the beneficience of the aspect as follows-

Beneficience of the aspects -
5th and 9th aspect = 75%
3rd and 9th aspect = 65%
11th and 9th aspect = 35%
4th and 10th aspect = 25%
1st and 7th aspect = 10%

Just as western Astrology considers the kendriya (1,4,7,10) influence to be malefic, similarly Tajik also considers them to be inimical or malefic.

Deeptamsha
This is another new aspect of Tajik which is different from Parashari aspects. It also appears to be logical.

In Parashari system even if a planet has just entered a rashi and its degree is less than 1°, he aspects the 7th rashi and any planet placed in it even if the planet is situated at

more than 29°) with full aspect of 100%. In this manner the span of his aspect becomes almost two rashis or 60°. This appears to be quite illogical and rough approximate.

In western system the aspect is considered to be applicable when the maximum orb between the two planets is 3°.

- Parashari aspect appears to be very rough and the western aspect appears to be very fine. Both appear to be faulty practically.
- Tajik has cleared this confusion through the medium of deeptamshas and created an accurate system of aspects.

Deeptamshas of different planets

Sun	15°
Moon	12°
Mars	8°
Mercury	7°
Venus	7°
Jupiter	9°
Saturn	9°

- Deeptamshas are used in the formation of Tajik yogas. The deeptamshas of the aspecting and the aspected planets are added up and divided by 2 to get their average. If the angular distance between the two planets (0°-30°) falls within this range then they can form the tajik yogas otherwise not. This system of aspects appears to be most accurate and logical.
- This means that though two planets can have mutual Tajik aspects, but for them to form a yoga they must also be in their mutual deeptamsha range.
- Deeptamshas have been mentioned here because this is mainly an extension of the aspects, which is used in Tajik yogas. Tajik yogas will be described in the respective chapter.

Exercise

1. What is the difference between Tajik and Parashari aspects? There are how many kinds of aspects in Tajik? What is meant by the neutral or no aspect? Mention the percentages of beneficience of the Tajik aspects.
2. What is deeptamsha? Mention the deeptamshas of different planets. How are deeptamshas used in the formation of Tajik yogas? Illustrate with an example.

5. Grahabala Determination in Tajik

Irrespective of whether it is Parashari Jaimini or Tajik system, the strength of the planets is extremely important from the angle of prediction. In Tajik this strength is determined mainly in two ways.

1. Pancha Vargiya bala

2. Dwadash Vargiya bala

Both these calculations are quite time consuming without the help of a calculator or a computer and only the expert Astrologers were able to do them in earlier times. For this reason an easier method was devised which was called Harsha bala. This is a faster method and is 75% accurate. This can be calculated without a calculator or a computer. These days though with a computer the most difficult Astrological calculations have also become a child's play, harsha bala still remains popular. We will first study harsha bala.

Harsha bala

The name is harsha bala probably because it deals with the happy state of the planets. Depending on the extent of the planet's happiness in different houses, rashis and at different times of the day, his proportionate strength is assessed. The planet's strength is measured in 'Biswa' or 'Bishwa' and it is out of 20 Biswa. If the planet is strong he gets 5 Biswa for each kind of harsha bala. There are four parameters for the calculation of harsha bala.

1. Sthan bala

Placement of different planets in certain houses gives them 5 biswas of sthan bala.

Sun	-	9th house
Moon	-	3rd house
Mars	-	6th house
Mercury	-	1st house
Jupiter	-	11th house
Venus	-	5th house
Saturn	-	12th house

Rahu and ketu are not considered.

2. Swochha bala

If a planet is placed in his own rashi or in his exaltation rashi he gets 5 biswas.

3. Stri - Purush bala

Based on sex, the planets have been divided into two groups - male planets and female planets.

Male planets -Sun, mars, Jupiter
Female planets - Moon, mercury, Venus, Saturn

In Tajik the houses are also divided into male and female houses.

Male houses - 1, 2, 3, 7, 8, 9
Female houses- 4, 5, 6, 10, 11, 12

Because of the natural attraction between the opposite sexes, the male planets are happy in female houses and female planets are happy in male houses. On this basis they get 5 biswas if they are placed in the house of the opposite sex.

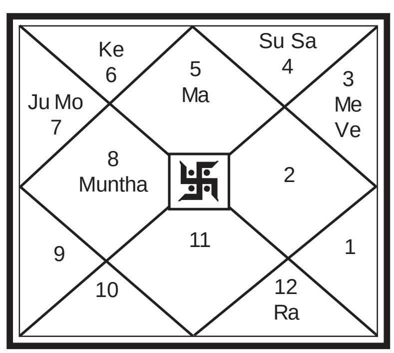
4. Diva Ratri bala

Male planets become strong if the varsha pravesh is during day.

Female planets become strong if the varsha pravesh is during night.

This is also based on the rules of the nature and the strong planet gets 5 biswas.

Based on the above mentioned principles **the Harsha bala for the example horoscope** will be as follows -



Harsha Bala

Harsha bala	Sun	Moon	Mars	Merc.	Jup.	Ven	Sat
1. Sthan bala	-	5	-	-	-	-	5
2. Swochha bala	-	-	-	5	-	-	-
3. Stri -Purush bala	5	5	-	-	-	-	-
4. Diva-Ratri bala	5	-	5	-	5	-	-
Total Biswa	**10**	**10**	**5**	**5**	**5**	**-**	**5**

Panchavargiya Bala
This is considered to be more accurate. Harsha bala is determined mainly for convenience. Pancha vargiya bala in Tajik is certainly most superior of the balas. It leaves harsha bala far behind in terms of merit and its calculation is no problem in this computer age.

Panchavargiya bala is based on 5 different balas

1. Rashi bala
2. Uchha bala
3. Hudda bala
4. Dreshkan bala
5. Navamsa bala

The base of these balas is the Tajik planetary friendship, so it would be convenient to make the friendship chart before calculation of Pancha vargiya bala of the example horoscope.

Friendship chart
Grahabala depends on which rashi a planet is placed in and what is his relationship with the lord of that rashi, friendly neutral inimical. However Parashari natural and temporary friendship of the planet has no importance in Tajik. In Tajik the base of friendship is the placement of the planets in the Tajik horoscope along with their aspects.

Friends - Planets placed in 3, 5, 9, 11th house from the concerned planet.

Enemies - Planets placed in 1, 4, 7, 10th houses from the planet.

Neutrals - Planets placed in 2, 12, 6, 8th from the planet.

Tajik Friendship chart of the example horoscope :

Planet	Sun	Moon	Mars	Merc.	Jup	Ven	Sat
Friends	-	Mars Merc Ven	Moon Merc Jup Ven	Moon Mars Jup	Mer Ven Mars	Moon Mars Jup.	-
Enemies	Moon Jup Sat	Sun Jup Sat	-	Ven	Sun Moon Sat	Merc	Sun Moon Jup
Neutral	Mars Merc Ven	-	Sun Sat	Sun Sat	-	Sun Sat	Mars Merc Ven

Relative Strength of Planets in units
(According to placement in rashis)

Strength	Own sign(1)	Friend's Sign (¾)	Neutral's Sign (½)	Enemy's Sign (¼)
1. Rashi bala	30.00	22.50	15.00	7.50
2. Hudda Bala	15.00	11.25	7.50	3.75
3. Dreshkan Bala	10.00	7.50	5.00	2.50
4. Navamsa Bala	5.00	3.75	2.50	1.25

1. Rashi Bala / Grahabala

Depending on the placement in different rashis the planet gets strength.

- Own sign : 30 biswa or 30.00
- Friend's sign : 22-30 biswa or 22.50
- Neutral;s sign : 15-00 biswa or 15.00
- Enemy's sign : 7-30 biswa or 7.50

Example Horoscope Rashi Bala

Planet	Rashi	Lord	Friendship	Strength
Sun	4	Moon	Enemy	7.50
Moon	7	Venus	Friend	22.50
Mars	5	Sun	Neutral	15.00
Mercury	3	Mercury	Own Sign	30.00
Jupiter	7	Venus	Friend	22.50
Venus	3	Mercury	Enemy	7.50
Saturn	4	Moon	Enemy	7.50

2. Uchha Bala

The exaltation and debilitation rashis and highest exaltation and deepest debilitation degrees of the planets in Tajik the same as Parashari.

Exaltation and Debilitation of Planets

Planet	Sun	Moon	Mars	Merc.	Jup.	Ven	Sat
Highest Exaltation	0^s-10°	1^s-03°	9^s-28°	5^s-15°	3^s-05°	11^s-27°	6^s-20°
Deepest Debilitation	6^s-10°	7^s-03°	3^s-28°	11^s-15°	9^s-05°	5^s-27°	0^s-20°

The procedure for uchhabala determination

i. Deduct the deepest debilitation degree from the longitude of each planet.

ii. After deduction if the number of the rashi is more than 5 then deduct this from 12 rashis.

iii. Multiply the resultant rashi by 30 to convert it into degrees.

iv. Next divide the degrees by 9 the quotient will be the first number of the uchhabal.

v. Multiply the remainder by 60 to convert it into minutes.

vi. Divide the minutes by 9. The quotient will be the second number of the uchhabal. Divide them by 60 to convert into decimal.

Uchhabal of the example horoscope :

Longitudes of the Varsha Kundali

	Sun	Moon	Mars	Merc.	Jup.	Ven	Sat
	0^s-10°	1^s-03°	9^s-28°	5^s-15°	3^s-05°	11^s-27°	6^s-20°
Rasi	3^s	6^s	4^s	2^s	6^s	2^s	3^s
Degree	14°	0°	11°	27°	16°	21°	20°
Minutes	45'	17'	50'	35'	0'	43'	5'

Planet	Subtraction (I)	Subtraction (II)	Uchhabala	Calculation	Division
Sun :	$03^s-14^0-45'$ (–) $06^s-10^0-00'$ $09^s-04^0-45'$	$12^s-00^0-00'$ $09^s-04^0-45'$ $02^s-25^0-15'$	Uchhabala = 9–28 = 9.47 Biswa	2x30=60 +25 =85	9)85°-15'(9 81 4x60+15 =255 9)255(28 252 3
Moon :	$06^s-00^0-17'$ (–) $07^s-03^0-00'$ $10^s-27^0-17'$	$12^s-00^0-00'$ $10^s-27^0-17'$ $01^s-02^0-43'$	Uchhabala = 3–38 = 3.64 Biswa	1x30=30 + 2 =32	9)32°-43'(3 27 5x60+43 =343 9)343(38 342 1
Mars :	$04^s-11^0-50'$ (–) $03^s-28^0-00'$ $00^s-13^0-50'$		Uchhabala = 1–32 = 1.54 Biswa		9)13°-50'(1 9 4x60+50 =290 9)290(32 288 2
Mercury :	$02^s-27^0-35'$ (–) $11^s-15^0-00'$ $03^s-12^0-35'$		Uchhabala = 11–24 = 11.40 Biswa	3x30=90 +12 =102	9)102°-35'(11 99 3x60+35 =215 9)215(24 216 -1
Jupiter :	$06^s-16^0-00'$ (–) $09^s-05^0-00'$ $09^s-11^0-00'$	$12^s-00^0-00'$ $09^s-11^0-00'$ $02^s-19^0-00'$	Uchhabala = 8–47 = 8.78 Biswa	2x30=60 +19 =79	9)79°-00'(8 72 7x60 =420 9)420(47 423 -3
Venus :	$02^s-21^0-43'$ (–) $05^s-27^0-00'$ $08^s-24^0-43'$	$12^s-00^0-00'$ $08^s-24^0-43'$ $03^s-05^0-17'$	Uchhabala = 10–35 = 10.59 Biswa	3x30=90 +5 =95	9)95°-17'(10 90 5x60+17 =317 9)317(35 315 2
Saturn :	$03^s-20^0-05'$ (–) $00^s-20^0-00'$ $03^s-00^0-05'$		Uchhabala = 10–01 = 10.00 Biswa	3x30=90	9)90°-05'(10 90 0+5 =5 9)5(1 9 -4

3. Hudda Bala

Hudda is also a Persian / Urdu word meaning a limit. In every rashi of 30° there are 5 huddas, but their span is not equal. The minimum is 2° and the maximum is 12°. Some planet is the lord of every hudda and he is called the huddesh. Longitude of the planet within the rashi decides the huddesh. Then according to the Tajik friendship it is decided whether the planet and his huddesh are friends, enemies or neutrals. Accordingly the hudda bal is calculated.

Because it is difficult to remember the hudda and the huddesh in proper order a table has been devised to help us.

Rashi	1st Hudda Huddesh	2nd Hudda Huddesh	3rd Hudda Huddesh	4th Hudda Huddesh	5th Hudda/ Huddesh
1	0-6° Ju	6°-12° Ve	12°-20° Me	20°-25° Ma	25°-30° Sa
2	0°-8° Ve	8°-14° Me	14°-22° Ju	22°-27° Sa	27°-30° Ma
3	0°-6° Me	6°-12° Ve	12°-17° Ju	17°-24° Ma	24°-30° Sa
4	0°-7° Ma	7°-13° Ve	13°-19° Me	19°-26° Ju	26°-30° Sa
5	0°-6° Ju	6°-11° Ve	11°-18° Sa	18°-24° Me	24°-30° Ma
6	0°-7° Me	7°-17° Ve	17°-21° Ju	21°-28° Ma	28°-30° Sa
7	0°-6° Sa	6°-14° Me	14°-21° Ju	21°-28° Ve	28°-30° Ma
8	0°-7° Ma	7°-11° Ve	11°-19° Me	19°-24° Ju	24°-30° Sa
9	0°-12° Ju	12°-17° Ve	17°-21° Me	21°-26° Ma	26°-30° Sa
10	0°-7° Me	7°-14° Ju	14°-22° Ve	22°-26° Sa	26°-30° Ma
11	0°-7° Ve	7°-13° Me	13°-20° Ju	20°-25° Ma	25°-30° Sa
12	0°-12° Ve	12°-16° Ju	16°-19° Me	19°-28° Ma	28°-30° Sa

Hudda table is easy to understand. It is noticable that Sun and Moon do not become huddesh.

Hudda bal judgement :

Planet in Hudda of	**Units**
Planet in Own	15.00
Planet in Friend's	11.25
Planet in Neutral's	7.50
Planet in Enemy's	3.75

Hudda bala of the Example Horoscope

Planet	Rashi	Degree	Huddesh	Friendship	Bala
Sun	Cancer	14°-45°	Merc	Neutral	7.50
Moon	Libra	00°-17'	Sat	Enemy	3.75
Mars	Leo	11°-50'	Sat	Neutral	7.50
Merc	Gemini	27°-35'	Sat	Neutral	7.50
Jup	Libra	16°-00'	Jup	Own sign	15.00
Ven	Gemini	21°-43'	Mars	Friend	11.25
Sat	Cancer	20°-05'	Jup	Enemy	3.75

4. Dreshkan Bala

Dreshkan bala is calculated on the basis of the Dreshkan table. However Tajik dreshkan is different from the parashari dreshkan varga. Some Astrologers even favour calculating dreshkan bala on the basis of Parashari dreshkan.

Tajik Dreshkan

Rashi	1	2	3	4	5	6	7	8	9	10	11	12
0^0-10^0	Ma	Me	Ju	Ve	Sa	Su	Mo	Ma	Me	Ju	Ve	Sa
10^0-20^0	Su	Mo	Ma	Me	Ju	Ve	Sa	Su	Mo	Ma	Me	Ju
20^0-30^0	Ve	Sa	Su	Mo	Ma	Me	Ju	Ve	Sa	Su	Mo	Ma

Judgement of the bala

Planet in	Dreshkan	Biswa
Planet in	own	10
Planet in	friend's	7½
Planet in	Neutral's	5
Planet in	Enemy's	2½

Dreshkan bala of the example horoscope

Planet	Dreshkan of	Friendship	Bala
Sun	Merc	Neutral	5
Moon	Moon	Own sign	10
Mars	Jup	Friend	7½
Merc	Sun	Neutral	5
Jup	Sat	Enemy	2½
Ven	Sun	Neutral	5
Sat	Moon	Enemy	2½

5. Navamsa Bala

This bala is acquired by the planet on the basis of the navamsa kundali and there is no difference between the Parashari and Tajik navamsa. For convenience Navamsa table is being provided below.

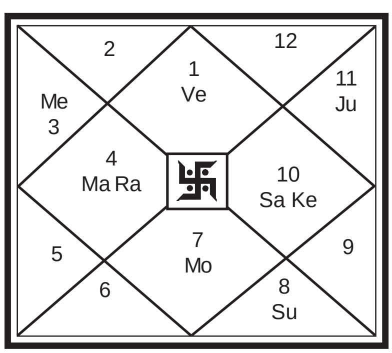
Rashi	1	2	3	4	5	6	7	8	9	10	11	12
° - '												
3°-20'	1	10	7	4	1	10	7	4	1	10	7	4
6°-40'	2	11	8	5	2	11	8	5	2	11	8	5
10°-00'	3	12	9	6	3	12	9	6	3	12	9	6
13°-20'	4	1	10	7	4	1	10	7	4	1	10	7
16°-40'	5	2	11	8	5	2	11	8	5	2	11	8
20°-00'	6	3	12	9	6	3	12	9	6	3	12	9
23°-20'	7	4	1	10	7	4	1	10	7	4	1	10
26°-40'	8	5	2	11	8	5	2	11	8	5	2	11
30°-00'	9	6	3	12	9	6	3	12	9	6	3	12

Depending on the navamsa of the varsha kundali the navamsa bala is judged as -

Planet in	**Navamsa**	**Bala**
Planet in	own	5
Planet in	friend's	3¾
Planet in	Neutral's	2½
Planet in	Enemy's	1¼

Navamsa bala of the example horoscope

Navamsa



Navamsa Bala

Planet	Rashi	Lord	Friendship	Bala
Sun	8	Mars	Neutral	2.50
Moon	7	Venus	Friend	3.75
Mars	4	Moon	Friend	3.75
Merc	3	Merc	Own Sign	5.00
Jup	11	Sat	Enemy	1.25
Venus	1	Mars	Friend	3.75
Sat	10	Own	Own sign	5.00

Table of the Panchvargiya Bala

1. Rashi bala
2. Uchha bala
3. Hudda bala
4. Dreshkan bala
5. Navamsa bala

Vimshopak bala of all the planets can be got by adding their Panchavargiya bala and dividing it by 4. All the balas are being mentioned in decimal for convenience.

Pancha Vargiya bala table

Bala	Sun	Moon	Mars	Merc.	Jup.	Ven	Sat
1. Rashi bala	7.50	22.50	15.00	30.00	22.50	7.50	7.50
2. Uchha bala	9.47	3.64	1.54	11.40	8.78	10.59	10.01
3. Hudda bala	7.50	3.75	7.50	7.50	15.00	11.25	3.75
4. Dreshkan bala	5.00	10.00	7.50	5.00	2.50	5.00	2.50
5. Navamsa bala	2.50	3.75	3.75	5.00	1.25	3.75	5.00
Total	31.97	43.64	35.29	58.90	50.03	38.09	28.76
Total 4 ÷ Vimshopak bala	**7.99**	**10.91**	**8.82**	**14.72**	**12.51**	**9.52**	**7.19**

The Panchadhikaris of the year and their Vimshopak bala

Panchadhikari	Planet	Vimshopak Bala
1 Munthesh	Mars	8.82
2 Janma lagnesh	Saturn	7.19
3 Varsha Lagnesh	Sun	7.99
4 Tri Rashi pati	Jupiter	12.51
5 Diva Ratri pati (Samayesh)	Moon	10.91

Dwadashvargiya Bala

Dwadashvargiya Bala assists us in judging the beneficience or maleficience of the planet in greater detail. In this case the beneficience or maleficience is not expressed in numbers, but it is judged according to the situation of the planet in 12 varga charts. This is based on the following principles :

Benefic vargas : Planet placed in exaltation, own sign or in friend's sign.
Malefic Vargas : Planet placed in debilitation or in enemy's sign.
Neutral Vargas : Planet placed in the neutral planet's sign.

For dwadashvargiya bala one should make the -
i. Friendship table of the Varsha Kundali.
ii. 12 Varga Kundali's - these are -

1. Rashi
2. Hora
3. Dreshkan
4. Chaturthamsa
5. Panchamansa
6. Shashtamsa
7. Saptamsa
8. Ashtamsa
9. Navamsa
10. Dasmansa
11. Ekadasamsa
12. Dwadasamsa

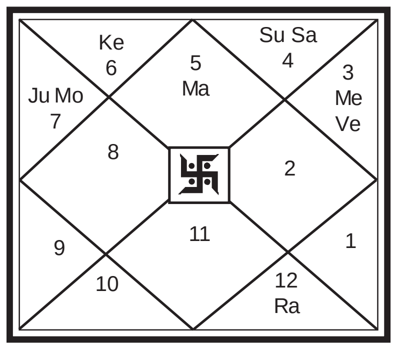
Tables for making these vargas are given in the appendix. The tables for Panchamansa, Shastamsa, Ashtamsa and Ekadasamsa could be slightly different from the Parashari.

Panchavargiya bala helps us to judge the ability of the planet according to the vimshopak bala, while dwadashvargiya bala helps us in judging his beneficience or maleficience and is more comparable to the Ishtaphal and Kashtaphal.

These principles are being illustrated through the example horoscope.

1. Varsha Kundali (Rashi)

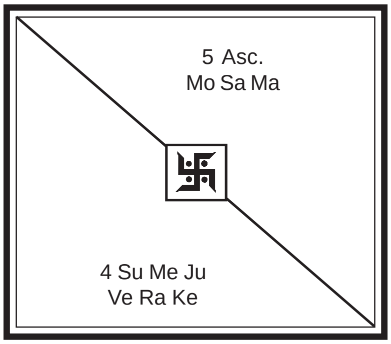
	Rashi	Degree	Minute
Lagna	6	2	50
Sun	3	14	45
Moon	6	00	20
Mars	4	11	51
Mercury	2	27	36
Jupiter	6	16	00
Venus	2	21	43
Saturn	3	20	04
Rahu	11	2	26
Ketu	5	2	26



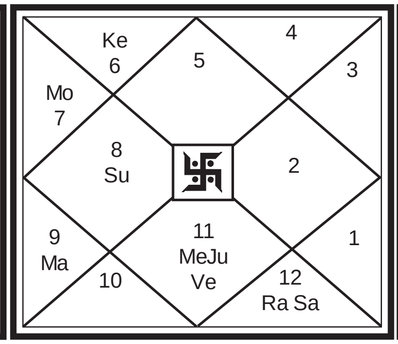
Friendship chart of the Varsha Kundali

Planet	Sun	Moon	Mars	Merc.	Jup	Ven	Sat
Friends	-	Mars Merc Ven	Moon Merc Jup Ven	Moon Mars Jup	Mer Ven Mars	Moon Mars Jup.	-
Enemies	Moon Jup Sat	Sun Jup Sat	-	Ven	Sun Moon Sat	Merc	Sun Moon Jup
Neutral	Mars Merc Ven	-	Sun Sat	Sun Sat	-	Sun Sat	Mars Merc Ven

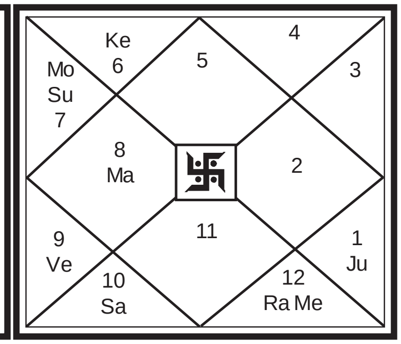
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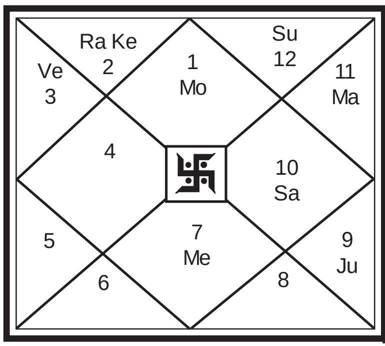
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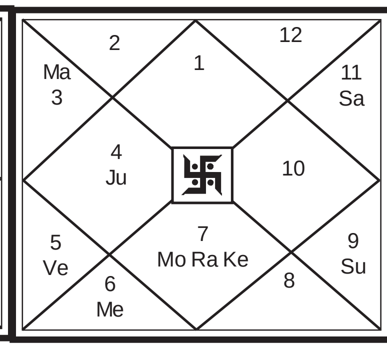
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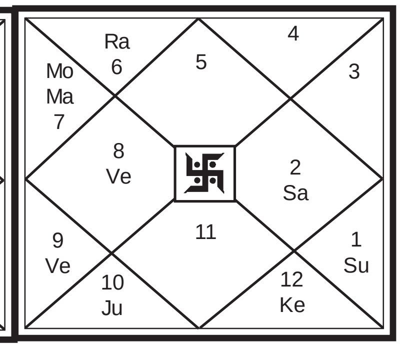
Panchamansa



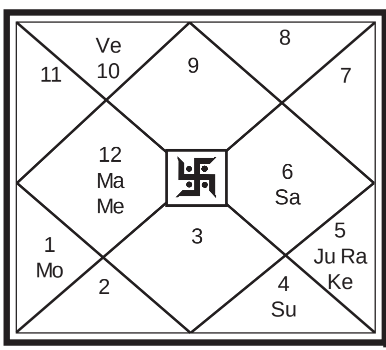
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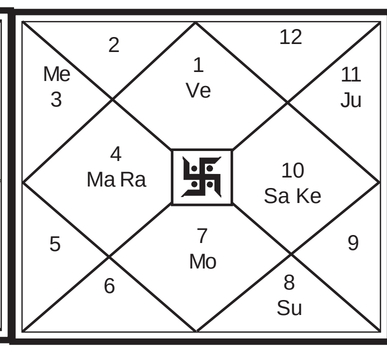
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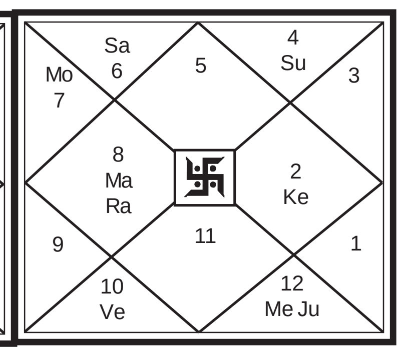
Ashtamsa



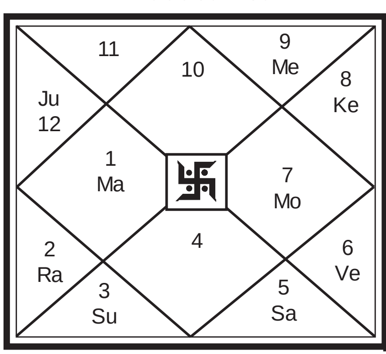
Navamsa



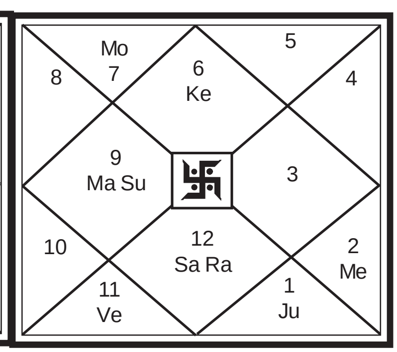
Dashmansa



Ekadasamsa



Dwadasamsa



Dwadashvargiya Bala of the planets

Planet ⇒	Sun	Moon	Mars	Merc.	Jup.	Ven	Sat
Varga ⇓							
1. Rashi	4M	7B	5N	3B	7B	3M	4M
2. Hora	4M	5M	5N	4B	4B	4B	5M
3. Dreshkan	8N	7B	9B	11N	11M	11N	11B
4. Chaturthamsa	7M	7B	8B	12M	1B	9B	10B
5. Panchamansa	12M	1B	11N	7M	9B	3M	10B
6. Shasthamsa	9M	7B	3B	6B	4B	5N	11B
7. Saptamsa	1B	7B	7B	9B	10M	8B	2N
8. Ashtamsa	4M	1B	12B	12M	5M	10N	6N
9. Navamsa	8N	7B	4M	3B	11M	1B	10B
10. Dasmansa	4M	7B	8B	12M	12B	10N	6N
11. Ekadasamsa	3N	7B	1B	9B	12B	6M	5M
12.Dwadasamsa	9M	7B	9B	2M	1B	11N	12M
13. Benefic Vargas	1	11	8	6	8	4	5
14. Malefic Vargas	8	-	1	5	4	3	4
15. Neutral Vargas	3	1	3	1	-	5	3

Note -

B= Benefic,

M = Malefic,

N = Neutral,

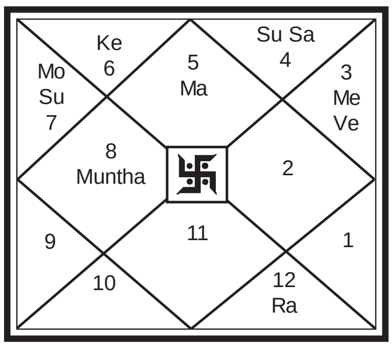
Numbers = Rashi Number

It must be remembered that panchavargiya bala is the most eshtablished and reputed bala of Tajik. Dwadashvargiya bala complements the pancha vargiya bala but it should not be considered equivalent to the panchavargiya bala. It basically shows the relative beneficience and maleficience of the planets. For this reason it can be considered equivalent to Prashari ishtaphal and kashtaphal while panchavargiya bala can be considered comparable to parashari shadbal.

Beneficience and maleficance can become more clear if the number of the neutral vargas are divided equally between benefic and malefic groups. For instance if this way the number of benefic vargas of a planet exceeds 6 then he will be considered more benefic and if the malefic vargas exceed 6 then the planet will be more malefic in the Varsha kundali. These results will be got in the mudda dasha of the planet.

Exercise

1. There are how many methods of determining the strength of planets in Tajik? Explain any one method in detail.
2. What are the main features of Harshabal? If the varsha pravesh of the following horoscope is at night then work out the Harshabal of all the 7 planets.



3. Why is Panchavargiya bala considered the best method for the judgement of the strength of planets. Which 5 types of balas are caluclated in this method?
4. What is the importance of the friendship chart in Panchavargiya bala. What is the basis for judgement of the friendship? Make the friendship chart for the example horoscope.
5. According to the table of proportions the planets are divided into which 4 catagories? In each of these catagories how much bala can a planet get in Rashi bala, Hudda bala, Dreshkan bala and Navamsa bala?
6. In Panchavargiya bala what is the basis for calculating uchha bala. Work out the uchha bala of the following planets in the varsha kundali. Their longitudes are -

Sun	3s	14°	45'
Merc	2s	27°	35'
Saturn	3s	20°	05'

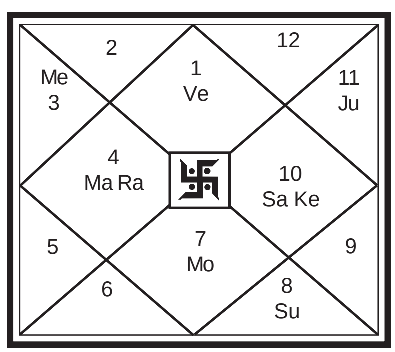
7. Friendship chart of the Varsha Kundali is -

Friendship chart of the Varsha Kuldali

Planet	Sun	Moon	Mars	Merc.	Jup	Ven	Sat
Friends	-	Mars Merc Ven	Moon Merc Jup Ven	Moon Mars Jup	Mer Ven Mars	Moon Mars Jup.	-
Enemies	Moon Jup Sat	Sun Jup Sat	-	Ven	Sun Moon Sat	Merc	Sun Moon Jup
Neutral	Mars Merc Ven	-	Sun Sat	Sun Sat	-	Sun Sat	Mars Merc Ven

Work out the Navamsa bala on the basis of the given Navamsa Kundali.

Navamsa



8. Compare dwadashvargiya bala with Panchavargiya bala. Which bala do you give more importance to? Explain giving reasons.

6. Selection of the Varsha Panchadhikaris and the Varshesh

Just as Muntha is a special feature of Tajik, similarly Varshesh or the year lord is another very special feature of Tajik. He is the strongest planet of the annual horoscope. In Tajik the annual horoscope has five office bearers or the Panchadhikaris. They are the following planets.

1. **The birth lagna lord.**
2. **The Varsha lagna lord.**
3. **The Munthesh**
4. **The Dina Ratripati (Samayesh)**
   (i) If the varsha pravesh is during day time, then lord of the Sun sign is the Dina ratri pati.
   (ii) If the varsha pravesh is during night time, then lord of the Moon sign is the dina ratri pati.
5. **Tri Rashipati -** is selected on the basis of the following table.

Tri Rashi pati chart

Varsha Lagna Rashi	1	2	3	4	5	6	7	8	9	10	11	12
Dinapati	Su	Ve	Sa	Ve	Ju	Mo	Me	Ma	Sa	Ma	Ju	Mo
Ratripati	Ju	Mo	Me	Ma	Su	Ve	Sa	Ve	Sa	Ma	Ju	Mo

Depending on the Varsha lagna rashi and depending on varsha pravesh during day or night, the Dina or Ratripati becomes the Trirashipati.

Rules for selection of the Varshesh

1. Among the Panchadhikaris the strongest planet, who also has a benefic or valuable aspect on the varsha lagna becomes the varshesh.

2. If some planet becomes the strongest on the basis of grahabala, but does not aspect the lagna, then he cannot become the varshesh. Aspecting the lagna is a necessary requirement for becoming the varshesh.
3. If one planet holds many portfolios then he is considered stronger than the others and is selected to be the varshesh in the event of many planets having the same panchavargiya bala.
4. If no planet aspects the varsha lagna then munthesh is qualified to become the varshesh.
5. If two competitors are of equal strength and both aspect the lagna then the percentage of their aspect beneficences will decide the winner.
6. Normally Moon does not qualify to be the Varshesh even if he fulfills all the conditions. He can be made the varshesh only if he is placed in his own sign or in exaltation sign or is full Moon or is conjoined or aspected by Jupiter. Otherwise Moon's rashi lord or the planet forming Ithshal with Moon will qualify to become the Varshesh.

This special rule has been made for Moon because Moon is fast moving, restless and he lacks steadiness. Varshesh is expected to be a firm and determined planet. For this reason some scholars are not in favour of making Moon the Varshesh even if he qualifies on all counts. Ithshal yoga will be explained in the respective chapter.

Grahabala will be determined as described in the previous chapter.

1. Janma lagnesh	:	Saturn for Aquarius lagna
2. Varsha Lagnesh	:	Sun for Leo lagna
3. Munthesh	:	Mars for Muntha in Scorpio
4. Dina Ratripati (Samayesh)	:	Moon (Day Varsha pravesh) Sun in Cancer
5. Tri Rashipati	:	Jupiter (According to the Trirashipati chart

Selection of Varshesh on the basis of Harshabala

Harshabala of all the planets has been worked out in the previous chapter. Sun and Moon both have the strength of 100 biswas each and as such both have qualified to be the varshesh. It remains to be Seen as to who fulfills all the other conditions also. First of all they should be among the Panchadhikaris of the year. Sun is the Varsha lagnesh and Moon is the dina ratripati.

- Harshabala of both is the same.
- They must aspect the lagna of the varsha kundali. Moon aspects the lagna with the 11th aspect while Sun does not aspect the lagna. So, out of the two Moon qualifies

to be the varshesh.

- According to the special exception for Moon, he should not become Varshesh unless he is in his own or exaltation sign or is full Moon or is conjoined or aspected by Jupiter. In the Varsha kundali Moon is of shukla paksha, he is conjoined with Jupiter in the third house. Moon also gets the benefic Tajik aspects of Mercury, Venus and Mars.

On the basis of harshabala Moon qualifies to be the Varshesh, though some scholars are not in favour of making Moon the Varshesh. Under these circumstances it would be better to also check from Panchavargiya bala which is the most reputed bala.

Selection of the Varshesh on the basis of Pancha Vargiya bala

According to the previous chapter the Panchavargiya bala of the Panchadhikaris :

	Office bearer	Planet	Vimshopak bala
1.	**Munthesh**	Mars	8.82
2.	**Janma lagnesh**	Saturn	7.19
3.	**Varsha lagnesh**	Sun	7.99
4.	**Trirashipati**	Jupiter	12.51
5.	**Dinaratripati (Samayesh)**	Moon	10.51

Jupiter is the strongest in the Panchavargiya bala. He aspects the lagna with a friendly aspect. He is fulfilling all the conditions for becoming the varshesh. Panchavargiya bala is superior to Harshabala. Considering all these factors, Jupiter will supercede Moon and become the Varshesh.

Dwadashvargiya bala does not play an important part in selection of the varshesh because it only shows the beneficence or maleficence of the planet. In dwadashvargiya bala Moon holds the first position, Mars the second and Jupiter the third.

Exercise

1. Which planets can become the Panchadhikaris in the annual horoscope?
2. Of the Panchadhikaris, on what basis is the Varshesh selected?
3. What are the reasons for not selecting Moon as the Varshesh? Under which conditions can Moon be made the Varshesh? Which other planets can be made the Varshesh as a substitute for Moon?

7. Mudda Dashas

Mudda means one year. There are mainly 3 kinds of mudda dashas in Tajik -

1. Vimshottari mudda dasha
2. Yogini mudda dasha
3. Patyayani or Heenansha Patyansha mudda dasha

One cycle of all these dasha gets completed in one year.

I. Vimshottari Mudda Dasha

This dasha is based on the janma nakshatra. There is a formula for its calculation

i.e. $\frac{\text{Completed years + Janma nakshatra -2}}{9}$

The remainder is counted from Sun to get the dasha operating at birth.

Vimshottari dasha of 120 years is condensed into one year. There are 12 months in 1 year and 30 days in 1 month. The savan year has 360 days. On this basis -

120 years = 360 days

so 1 year = 3 days (Dhruvank)

Dashas of the different planets in Vimshottari mudda dasha will be -

1.	Sun	=	6x3	=	18 days
2.	Moon	=	10x3	=	30 days
3.	Mars	=	7x3	=	21 days
4.	Rahu	=	18x3	=	54 days
5.	Jupiter	=	16x3	=	48 days
6.	Saturn	=	19x3	=	57 days
7.	Mercury	=	17x3	=	51 days
8.	Ketu	=	7x3	=	21 days
9.	Venus	=	20x3	=	60 days
			Total	**=**	**360 days**

Example Horoscope

Date of Varsha Pravesh	:	1.8.2006
Completed years	:	33
Janma Nakshatra	:	Magha no. 10

$$\text{Vimshottari Mudda dasha} = \frac{\text{Completed years + Janma Nakshatra - 2}}{9}$$

$$= \frac{33 + 10 - 2}{9} \quad \text{Remainder 5}$$

Counting from Sun, the 5th dasha will be of Jupiter. His dasha will start from the date of varsha pravesh i.e. -

	D - M - Y	
	1-8-2006	Varsha Pravesh
+	48	
up to	18-9-2006	Jupiter mudda dasha
	57	
up to	15-11-2006	Saturn mudda dasha
	51	
up to	6-1-2007	Mercury mudda dasha
	21	
up to	27-1-2007	Ketu mudda dasha
	60	
up to	28-3-2007	Venus mudda dasha
	18	
up to	16-4-2007	Sun mudda dasha
	30	
up to	16-5-2007	Moon mudda dasha
	21	
up to	7-6-2007	Mars mudda dasha
	54	
up to	31-7-2007	Rahu mudda dasha

Some scholars work out the balance of mudda dasha from the Janma nakshatra, similar to the regular Vimshottari dasha. The balance is added to the varsha pravesh date and the elapsed dasha is adjusted at the end of the year. In my opinion this much fineness in dasha is not really necessary because the time period, we are dealing with, is rather short. Practically this does not give us much advantage. I am illustrating it all the same.

Example horoscope

- Longitude of Moon = $4^s - 09° - 36'$
- Converted into minutes and divided by 800' (1 Nakshatra) = $7776' \div 800'$ = $9\frac{576}{800}$
- Balance in Minutes = 800-576 = 224'
- Working out Jupiter's balance = $\frac{224' \times 48'}{800\ d}$ = 13.4 days or 13 days

13 days of Jupiter's balance will be added in the begining of the year and the elapsed 35 days at the end of the year.

	D - M - Y	
up to	1-8-2006	Varsha Pravesh
+	13	Jupiter's balance
up to	14-8-2006	Jupiters mudda dasha
	57	
up to	11-10-2006	Saturn's mudda dasha
	51	
up to	2-12-2006	Mercury's mudda dasha
	21	
up to	23-12-2006	Ketu's mudda dasha
	60	
up to	23-2-2007	Venus's mudda dasha
	18	
up to	11-3-2007	Sun's mudda dasha
	30	
up to	11-4-2007	Moon's mudda dasha
	21	
up to	2-5-2007	Mars's mudda dasha
	54	
up to	26-6-2007	Rahu's mudda dasha
	35	
up to	1-8-2007	Jupiter's elapsed mudda dasha

Vimshottari mudda antardasha : There are two methods of working out the antardashas.

1. Vimshottari method

This is exactly like the regular Vimshottari dasha, the only difference is in the full term of the planet and in the period of the cycle of the dasha.

Saturn's mudda antardashas

Sat-Sat = $\frac{57^d \times 57^d}{360^d}$ = 9.04 days

Sat-Merc = $\frac{57^d \times 51^d}{360^d}$ = 8.08 days

Sat-Ketu = $\frac{57^d \times 21^d}{360^d}$ = 3.33 days

Sat-Ven = $\frac{57^d \times 60^d}{360^d}$ = 9.49 days

Sat-Sun = $\frac{57^d \times 18^d}{360^d}$ = 2.85 days

Sat-Moon = $\frac{57^d \times 30^d}{360^d}$ = 9.75 days

Sat-Mars = $\frac{57^d \times 21^d}{360^d}$ = 3.33 days

Sat-Rahu = $\frac{57^d \times 54^d}{360^d}$ = 8.54 days

Sat-Jup = $\frac{57^d \times 48^d}{360^d}$ = 7.59 days

Total is of 57 days of Saturn's mudda dasha.

In this manner the antardashas of all the planets can be calculated.

2. The traditional method

Dhruvankas have been fixed for all the planets, which are -

Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu	Total
4	8	5	7	10	6	9	5	6	60

To calculate the antardasha of any planet - Multiply the full term of the mahadasha nath with the Dhruvank of the antardasha nath and divide the product by 60 (total of all the dhruvankas) to get the days of the antardasha.

Eg. Saturn's antardashas

Sat-Sat = $\frac{57 \times 9}{60}$ = 8.55 days

Sat-Merc = $\frac{57 \times 7}{60}$ = 6.65 days

Sat-Ketu = $\frac{57 \times 6}{60}$ = 5.70 days

Sat-Ven = $\frac{57 \times 6}{60}$ = 5.70 days

Sat-Sun = $\frac{57 \times 4}{60}$ = 3.80 days

Sat-Moon = $\frac{57 \times 8}{60}$ = 7.60 days

Sat-Mars = $\frac{57 \times 5}{60}$ = 4.75 days

Sat-Rahu = $\frac{57 \times 5}{60}$ = 4.75 days

Sat-Jup = $\frac{57 \times 10}{60}$ = 9.50 days

Total is of 57 days of Saturn's antardasha.

According to both the methods, the full term period of the mahadasha remains the same, but the periods of the antardashas differs. It seems more logical to accept the traditional method because this is also a special feature of the Tajik system.

II. Yogini Mudda Dasha

Cycle of the yogini dasha is of 36 years,

while mudda or 1 savan year is of 360 days.

36 years = 360 days

1 year = 10 days (Dhruvanka)

On this basis, the days of yogini mudda dasha will be as follows.

Yogini Mudda Dasha

Sl. No.	Yogini Dasha	Dasha Lord	Dasha Years	Mudda Dasha in days
1	Mangala	Moon	1	10 days
2	Pingala	Sun	2	20 days
3	Dhanya	Jupiter	3	30 days
4	Bhramari	Mars	4	40 days
5	Bhadrika	Mercury	5	50 days
6	Ulka	Saturn	6	60 days
7	Siddha	Venus	7	70 days
8	Sankata	Rahu	8	80 days
		Total	**36**	**360 days**

Yogini Mudda dasha

Formula = $\frac{\text{Completed years + Janma Nakshatra + 3 number}}{8}$

• Take the remainder and count from mangala

Example horoscope : $\frac{33+10+3}{8}$ = remainder is 6

Mangala is No. 1, so 6th dasha becomes ulka

		D	M	Y	
		1	08	2006	Varsha pravesh
	+	60			
up to		1	10	2006	Ulka
	+	70			
up to		11	12	2006	Siddha
	+	80			
up to		1	03	2007	Sankata
	+	10			
up to		11	03	2007	Mangala
	+	20			
up to		31	03	2007	Pingala
	+	30			
up to		30	04	2007	Dhanya
	+	40			
up to		10	06	2007	Bhramari
	+	50			
up to		31	07	2007	Bhadrika

Yogini Mudda Antardasha
Formula -

$$\frac{\text{Days of Yogini mudda dasha x days of yogini mudda antardasha}}{360}$$

According to this formula, the antardashas of **ulka mudda** dasha :

Ulka - Ulka	=	$\frac{60^d \times 60^d}{360^d}$	=	10.00 days
Ulka-Siddha	=	$\frac{60^d \times 70^d}{360^d}$	=	11.67 days
Ulka-Sankata	=	$\frac{60^d \times 80^d}{360^d}$	=	13.35 days
Ulka Mangala	=	$\frac{60^d \times 10^d}{360^d}$	=	1.66 days
Ulka Pingala	=	$\frac{60^d \times 20^d}{360^d}$	=	3.33 days
Ulka Dhanya	=	$\frac{60^d \times 30^d}{360^d}$	=	5.00 days
Ulka Bhramari	=	$\frac{60^d \times 40^d}{360^d}$	=	6.66 days
Ulka Bhadrika	=	$\frac{60^d \times 50^d}{360^d}$	=	8.33 days
		Total	**=**	**60 days**

Other antardashas can be worked out in a similar manner.

Patyansha / Patyayani mudda dasha

This is considered to belong to a traditional category in Tajik. Vimshottari and yogini dashas fall into general convenient categories, but the real traditional position belongs to Patyayani dasha.

For this dasha, the lagna along with the seven planets from Sun to Saturn are considered. Their respective degrees without the rashis are termed as 'Krishansha'. Krishanshas of all these planets and the lagna are noted in the ascending order. Mudda dasha will also move in a similar order.

Next their Patyanshas are worked out. Patyanshas are also known as Tafavatansha or

Neunanshas or Heenanshas. The remainder left after deducting every Krishansha from the next Krishansha will be the previous planet's patyansha. The patyansha of the very first planet will be his Krishansha itself.

The sun of all the 8 patyanshas will be equal to the highest Krishansha (highest in the ascending order). If this is not found so, then it means that there is a mistake in calculations. For convenience patyanshas can be converted into minutes.

Finally mudda dasha is worked out considering the year to be 360 or 365 days.

Patyayani Mudda dasha of the example horoscope :

1. Longitudes of the Varsha Kundali

	Lagna	Sun	Moon	Mars	Merc.	Jup	Ven	Sat
Rashi	4	3	6	4	2	6	2	3
Degrees	2	14	00	11	27	16	21	20
Minutes	50	45	20	51	36	00	43	04

2. Longitudes converted into Krishansha

	Lagna	Sun	Moon	Mars	Merc.	Jup	Ven	Sat
Degrees	2	14	00	11	27	16	21	20
Minutes	50	45	20	51	36	00	43	04

3. Krishanshas written in ascending order

	Moon	Lagna	Mars	Sun	Jup.	Sat	Ven	Merc.
Degrees	00	02	11	14	16	20	21	27
Minutes	20	50	51	45	00	04	43	36

4. Patyanshas derived by deducting each from the next Krishansha. The first Krishansha will be its own patyansha.

	Moon	Lagna	Mars	Sun	Jup.	Sat	Ven	Merc.	Total
Degrees	00	02	09	02	01	04	01	05	27
Minutes	20	30	01	54	15	04	39	53	36

Please note that the total of the Patyanshas is equal to that of Mercury whose Krishansha is the highest. This means that there is no mistake.

5. Convert the Patyanshas into minutes

	Moon	Lagna	Mars	Sun	Jup.	Sat	Ven	Merc.	Total
Minutes	20	150	541	174	75	244	99	353	1656

6. Patyayani mudda dasha is calculated in proportion to the Patyanshas. The year is taken to be 365 or 360 days.

Dasha of					**Duration**
Moon	=	$\frac{20 \times 365}{1656}$	=	22x20	= 4 days
Lagna	=	$\frac{150 \times 365}{1656}$	=	22x150	= 33 days
Mars	=	. 22 x 541			= 119 days
Sun	=	. 22 x 174			= 38 days
Jupiter	=	. 22 x75			= 17 days
Sat	=	. 22 x 244			= 54 days
Venus	=	. 22 x 99			= 22 days
Mercury	=	. 22 x 353			= 78 days
				Total	**= 365 days**

7.		**D**	**M**	**Y**	
		1	08	2006	Varsha pravesh
	+	4			
up to		5	08	2006	Moon dasha
	+	33			
up to		6	09	2006	Lagna dasa
	+	119			
up to		3	01	2007	Mars dasa
	+	38			
up to		10	02	2007	Sun dasa
	+	17			
up to		27	02	2007	Jupiter dasa
	+	54			
up to		22	04	2007	Saturn dasa
	+	22			
up to		14	05	2007	Venus dasa
	+	78			
up to		31	07	2007	Mercury dasa

Patyayani mudda antardasha

Formula:

$$\frac{\text{Days of Mahadasha lord x days of Antardasha lord}}{\text{365 days}}$$

This method is similar to vimshottari mudda dasha. The main difference is that days of the vimshottari mudda dasha are fixed but in the case of Patyayani mudda dasha, the days are different for each horoscope and have to be worked out as shown before.

Saturns Patyayani mudda antardashas Can be worked out as follows -

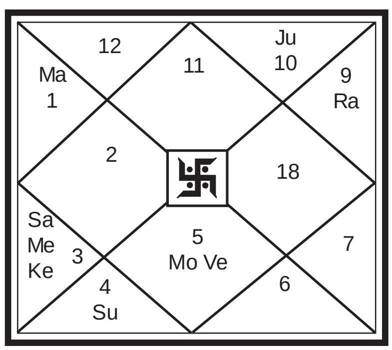
Sat-Sat	=	$\frac{54^d \times 54^d}{365^d}$	=	7.99 days
Sat-Venus	=	$\frac{54^d \times 22^d}{365^d}$	=	3.26 days
Sat - Mercury	=	$\frac{54^d \times 78^d}{365^d}$	=	11.53 days
Sat- Moon	=	$\frac{54^d \times 4^d}{365^d}$	=	0.60 days
Sat- Lagna	=	$\frac{54^d \times 33^d}{365^d}$	=	4.88 days
Sat-Mars	=	$\frac{54^d \times 119^d}{365^d}$	=	17.60 days
Sat-Sun	=	$\frac{54^d \times 38^d}{365^d}$	=	5.62 days
Sat- Jupiter	=	$\frac{54^d \times 17^d}{365^d}$	=	2.52 days
		Total	**=**	**54 days**

Exercise

1. What is meant by mudda? Which are the 3 types of mudda dashas of Tajik?
2. What is the formula for calculation of Vimshottari mudda dasha?
3. Give the dasha periods of different planets in Vimshottari mudda dasha with their serial numbers.

4. If the varsha pravesh is on 5th June of the present year, the completed years are 29 years and the Janma nakshatra is uttar phalguni, then work out the vimshottari mudda dasha of all the planets.
5. If Moon's longitude is 11^s 15° 54', V arsha pravesh for the present year is on 15th October and the completed years are 35 years, then work out the Vimshottari mudda dasha for the whole year along with the balance of dasha.
6. Describe the two methods of calculating the Vimshottari mudda antardasha and work out the antardashas of Jupiter in order.
7. Applying the traditional method, work out all the antardashas of Vimshottari mudda dasha of Venus.
8. Give the formula of yogini mudda dasha. Work out all the antardashas of Sankata mudda dasha.
9. If varsha pravesh is on 5th December of the present year, completed years are 40 years and the janma nakshatra is shatbhisha then work out the yogini mudda dasha for that year.
10. Work out the patyayani mudda dasha for the present year for the given varsha pravesh chart. Consider the year to be of 365 days and the varsha pravesh to be on 10th March.

Varsha Kundali



	Rashi	Degree	Minutes
Lagna	10	5	17
Sun	3		

8. Results of the Mudda Dashas

Varsha kundali is basically an extension of the janma kundali and is not an independent horoscope, so the rules for judgement of these mudda dashas are also the same as the rules which are normally used for the judgement of dasha in the Parashari system. Since the Varsha kundali covers one year only, its dashas can be considered to be equivalent to the pratyantar dashas of the vimshottari and antardashas of the yogini dasha.

It is important to assess the beneficience or maleficience and the strength of the lord of the mudda dasha in varsha kundali. Similarly the antardasha lord should also be assessed. Only by co-relating their situation in both the horoscopes, in the light of the promises of the janma kundali, we can reach the correct judgement of Mudda dasha. Along with this, it is extremely important to also consider other special features of the varsha kundali like Varshesh, muntha, yogas and the saham's. The main events of the year will be dependent on the collective analysis of all these factors.

The results of dashas of different planets placed in different rashis are being given, but it must be remembered that this is only a guideline, the actual results will depend upon the complete analysis of all the factors collectively.

While judging the results of dasha the following rules should be remembered.

i. The mudda dasha lord is the lord of which houses of the varsha kundali and where is placed.

ii. The dasha lord is placed in which rashi in the varsha kundali and what kind of Tajik aspects is he getting from the other planets.

iii. Which planets is he conjoined with and what kind of influence is he receiving from the varshesh, munthesh and janma lagnesh.

iv. How is his situation in the janma kundali in terms of his lordship, his placement in a certain house or in a certain rashi, his strength and his associations with other planets.

v. Dasha, antardasha and pratyantar dasha of which planets are operating in the janma kundali and what kind of results are they expected to give. How is the situation of these dasha lords in the varsha kundali.

vi. For any specific query the Tajik yogas between the lagnesh and karyesh should be seen and their strength should be assessed. The respective sahams should also be examined.

We should decide the results after using many different techniques and not depend on only one technique. Depending on the natural tendencies of the planet and also on his placement in different rashis, the general results are being mentioned.

1. Results of Sun dasha

- If Sun is benefic and strong then his dasha gives favour from the government, promotions, wealth and fame. It also gives success in all endeavours and fruitful journeys.
- If Sun is malefic and weak in janma and varsha kundali both, then there will be fear from the government or govt. punishment, dishonour, ill health, loss of wealth, accumulation of loans and debts, excessive expenditure, useless journeys, separation from kith and kin along with loss of morality.

Results in different rashis

Aries and Leo	:	If in upchayas (3, 6, 10, 11) also, then very auspicious.
Taurus and Libra	:	Ailments of throat, concern regarding the health of women and sons.
Gemini and Virgo	:	Birth of female child and breathing problems.
Cancer	:	Phlegm related ailments.
Scorpio	:	Enhancement of courage and valour. Fear from fire, poison and thefts.
Sagittarius and Pisces	:	Gain of wealth and fame.
Capricorn and Aquarius	:	Inauspicious results.

2. Results of Moon dasha

- If Moon is strong and auspicious then it gives honour, fame, happiness, good health, wealth, ornaments, victory in election, success in profession related to water and peace of mind.
- If moon is weak and malefic then it produces mental ailments, disturbs peace of mind and harms the wealth and fame.

Results in different rashis

Aries	:	Happiness from women, foreign travel, diseases and quarrels.
Taurus and Cancer	:	Gain of wealth, vehicles, love marital happiness and artistic inclination. Travel including foreign travel.
Gemini and Virgo	:	Foreign travel, gain of wealth and assets.

Leo and Scorpio	:	Confrontation and fear from government, harm from own kith and kin, loss of wealth and lack of peace of mind.
Libra	:	Gain of wealth, love of art and beauty.
Sagittarius and Pisces	:	Gain of morality and wealth, happiness from children.
Capricorn and Aquarius	:	Pilgrimage, vices (bad habits), debts, misery and eye ailments.

3. Results of Mars dasha

- Strong and benefic Mars promotes courage, honour, happiness from brothers, commencement of new ventures, solution of disputes, destruction of enemies and gain of wealth.
- Weak and malefic Mars causes harm from brothers and from enemies, blood impurities, injuries, accidents, thefts, debts and vices.

Results in different rashis

Aries, Capricorn and Leo	:	Enhancement of fame, courage, government favour, victory, gain of wealth and comforts and happiness from brothers.
Taurus	:	Ill health, diseases, brashness, uncouthness, but charity and benevolence.
Gemini, Aquarius & Pisces	:	Foreign travel, cruel mentality, skin ailments, diseases of bile and wind, skin diseases, excessive expenditure, poverty, wicked behaviour and worries.
Cancer and Libra	:	Agony and quarrels, dishonour, harm from brothers, women and sons, worry and defeat in debates and arguments.
Virgo & Sagittarius	:	Gain of wealth, land and children. Expansion of business or profession.

4. Results of Mercury dasha

- Mudda dasha of a strong and well placed Mercury gives education, knowledge, wisdom, interest and development in art and sculpture, association with the learned, expansion and success in agriculture and in business, unexpected sudden gains, promotion and cooperation from the family.
- Weak and ill placed Mercury or afflicted Mercury brings hurdles in education, disputes and agony in the family, losses in business and ailments related to skin,

nerves, wind and phlegm.

Results in different rashis

Aries and Scorpio	:	Fraud and deception, loss of wealth, strong inclination towards sex, indecent behaviour and excessive expenditure.
Taurus and Libra	:	Expansion of business, gains, fame, wealth and good health but worry on the domestic front and fear of poisoning.
Gemini and Virgo	:	Success in business and in education, joyous occasions, good speech, development of intellect, good health, wealth and fame. Authorship of literary works.
Cancer and Sagittarius	:	Love of art and poetry, foreign travel, gain of status and wealth, government favours and government associations.
Leo and Pisces	:	Loss of wealth, fame and wisdom, opposition from own kith and kin, fear of fire and poisoning and mental tension.
Capricorn and Aquarius	:	Company of the inferior people, poverty, diseases, instability and trouble from own family.

5. Results of Jupiter dasha

- When Jupiter is strong and well placed he gives wisdom, religious tendency, wealth, good clothes and ornaments, association with highly placed people, government position, travel to religious places, charitable deeds, prosperity and happiness from the family and the children.
- When Jupiter is weak and ill placed, he gives government punishment and disfavour, scorn and contempt, drop in feeling of responsibility, discord in the family, loss of health and wealth apart from other unfavourable results.

Results in different rashis

Aries and Scorpio	:	Favour from the government, enhancement of power, fame, honour, happiness from the children and from the family and good health.
Taurus and Libra	:	Loss of wisdom and logical discretion, foreign travel, dishonour, quarrel and agony in the family, diseases and enemies.
Gemini and Capricorn	:	Loss of wealth and prosperity, opposition and increase in the number of enemies, discord in the family, separation

		from the children, dishnour and secret diseases.
Cancer and Sagittarius and Pisces	:	Success and honour from the government, promotions from the government, promotions, wealth, prosperity, family peace and happiness, gain of education, wisdom and religious attainments like siddhi, sadhana, charity and victory over enemies.
Virgo and Aquarius	:	Female child, gains from women, gain of education, religious inclination and sadhana and average gain of wealth.

6. Results of Venus dasha

- When Venus is strong and well placed, he gives luxury and enjoyment, sexual pleasures, entertainment, good clothes and ornaments and a happy and luxurious life and all round progress.
- When Venus is weak and ill placed, he gives troubles from women, loss of honour and status, loss of health and wealth, sexual diseases, foreign travel (unhappy) and other inauspicious results.

Results in different rashis

Taurus, Libra & Pisces	:	General good results as mentioned above, because Venus is strong.
Aries, Leo & Scorpio	:	Inauspicious results, diseases related to heat, bile and sex.
Cancer, Virgo & Gemini	:	Inauspicious results, physical and mental problems.
Sagittarius, Capricorn and Aquarius	:	Inauspicious results, ailments related to wind and phlegm.

7. Results of Saturn dasha

- Strong and auspicious placed Saturn gives good results like gains and success in factories, industry, transport, construction materials, business related to oil, political success and name and fame from foreigners or from foreign countries.
- As opposed to this, weak and inauspicious Saturn gives mental tension, worries, domestic quarrels, physical troubles, fear from the government, detachment and vairagya, windy complaints and anal ailments.

Results in different rashis

Libra, Capricorn and Aquarius	:	Auspicious, successful journeys to the western countries, lands, mansions, wealth, prosperity, success in election,

		leadership of masses or political leadership, gain of power.
Aries, Scorpio, Leo	:	Useless expenditure, failure on every front, opposition from own people, sadness, distress, miserliness and company of the undesirable people.
Cancer, Virgo, Sagittarius and Pisces	:	Auspicious results, gain of lands, wealth, prosperity, religious and charitable actions.
Taurus, Gemini	:	Indulgence in vices, worry, misery, loss of wealth or minimal gains.

8. Results of Rahu dasha in different rashis

Aries, Scorpio, Capricorn and Pisces	:	Ordinary results, fear from enemies, injuries, hurdles, ailments, financial problems, tendency towards low acts and opposition from the family.
Taurus, Gemini, Virgo and Aquarius	:	Government favour, success and promotion, victory, gain of power, popularity, artistic inclination, love, but harm due to vices.

8. Results of Ketu dasha in different rashis

Aries, Cancer, Virgo, and Pisces	:	Gain of good health, wealth, fame, gains, family happiness, success in new ventures, honourable acts, status, prosperity and gain of education.
Taurus, Libra, Aquarius and Leo	:	Slight happiness and gain, worries, misery, loss of wealth, separation from kith and kin, calamities and hurdles.
Gemini, Scorpio	:	Fame, gain of wealth but confinement or restraints, diseases and misery.
Sagittarius, Capricorn	:	Ailments of the head and the eyes, failure in new ventures and little gain from old ventures, quarrels and fear.

Results of Vimshottari mudda dasha in the example horoscope

1.8.2006 to 18.9.2006 : Jupiter- Varshesh : placed in the 3rd house :
Jatak will get praised by his colleagues and his superiors for his work. There will be an expansion in his social and professional sphere. He will achieve success by compromising with his circumstances. There will be some ill health and short journeys. Marital life will be good. He will get cooperation from his gurus. He will earn and spend a lot.

19.9.2006 to 15.11.2006 : Saturn : Placed in the 12th house :
The jatak's physical and mental condition will be adversely affected. Enthusiasm and efforts will get reduced. Time energy and effort will be wasted on fruitless pursuits.

There will be discord among the family members. There will be tension and problems because of not achieving the desired results.

16.11.2006 to 6.1.2007 : Mercury : Placed in the 11th house

The Jatak will get full cooperation from his colleagues. He will also have desired gains. This will be a successful and happy period. There will be achievement of long standing ambitions and desires. There will be a promotion or success in business, increase in income and freedom from disease. There is also a possibility of a long and happy journey. There could be some happy news from the brother or from a friend. It is a good time for making new friends. There will be harmony in marriage and happiness from children.

7.1.2007 to 28.3.2007 : Ketu : placed in the 2nd house :

It is necessary for the jatak to control his language of expression, otherwise there will be strained relations with the family members. There can also be ill health. There will be a possibility of loss of wealth, prosperity and peace of mind. It is better to avoid starting a new venture because it may not succeed. The time on the whole is adverse.

28.1.2007 to 28.3.2007 : Venus : placed in the 11th house :

This period will be favourable first like the mudda dasha of Mercury. There will be all round success due to cooperation from colleagues, friends and the family. There will fulfillment of ambitions and desires. There will be happiness in the family from the wife and children. There will be name, fame, success progress and achievements on the professional front as desired. There will be expenditure on socialising, entertainment, good clothes, ornaments and on luxuries.

29.3.2007 to 16.4.2007 : Sun lagna lord placed in the 12th house :

Placement of lagna lord Sun in the 12th house with Saturn is not favourable for auspicious results. It indicates towards ailments of the stomach, head, eyes and the abdomen. There will be weakness in health. There could be a setback to power, name and fame. There could be useless journeys and worthless expenditure, losses and penally from the government. There can even be a discord among the own people. It is better to pass this period carefully.

17.4.2007 to 16.5.2007 : Moon : Placed in the 3rd house :

Moon is placed in the 3rd house as the 12th lord. Hence there will a decline in the courage and self efforts, but the jatak will achieve success through compromises. Good relations will be maintained with the parents, brothers and sisters. There will be chances of a change in profession or in business or in place. Promotions are also likely. Short and long journey are also indicated.

17.5.2007 to 7.6.2007 : Mars : Munthesh placed in lagna:

Mars is placed in the varsha lagna as the munthesh under benefic influence. He is a natural malefic, but is the lord of auspicious houses of the varsha kundali. Overall

mixed results will be got. The jatak will become enthusiastic, energetic and full of self efforts and confidence, but if desired results are not achieved then he can lose control over himself. There could be some ill health and minor injuries, accidents and family discord which could create hindrances. For these reasons success will be achieved only through self control.

8.6.2007 to 31.7.2007 : Rahu : placed in the 8th house

This dasha will be a testing time for the jatak. Ill health, failures in professional and business, fruitless efforts, apprehensions and fears, discord and lack of cooperation from the own people, indecisiveness and other untoward happenings will keep the jatak tense and will lead him towards spirituality and introspection.

Exercise

1. Are the results of the mudda dasha dependent only on the annual horoscope? According to you which rules need to be followed?
2. Is there any major difference between the rules for judging the Parashari dasha and the Tajik mudda dasha? Does the Birth horoscope influence the results of the mudda dasha? Which factors should be considered for judging the results of the mudda dasha?
3. Give the results of the mudda dasha of Sun, Mercury and Saturn in different rashis.
4. Describe the results of Vimshottari mudda dasha of Moon, Mars and Jupiter in different rashis.
5. Give the results of mudda dasha of Saturn, Rahu and Ketu in different rashis in detail.

9. Results of the Varshesh The year lord

Prediction of the annual horoscope is mainly based on three important planets, namely Varshesh, Munthesh and the Varsh lagnesh. Of these three the most important planet is the Varshesh. The situation and the strength of the varshesh gives a good idea of prediction for the whole year.

Depending on the strength, the Varshesh can be of three kinds:

1. Poornabali (having full strength) : Varshesh having a strength of 12 biswas or 12 units in Pancha vargiya vimshopak bala.

2. Madhyam bali (having moderate strength) : Varshesh with 6-12 biswas of pancha vargiya bala.

3. Alpa / shoonya bali (having low or no strength) : Varshesh having less than 6 biswas of panchavargiya bala.

Some scholars add one more category to make four kinds.

1. Poornabali	:	15-20 Vimshopak bala.
2. Madhyam bali	:	10-15 Vimshopak bala.
3. Alpa bali	:	5-10 Vimshopak bala.
4. Shoonya bali	:	0-5 Vimshopak bala.

Because the annual horoscope is an extension of one year of the janma kundali, we should also see the shadbal of the varshesh in the birth horoscope. His results get modified by his association with the other planets in the form of position aspect and conjunction and by his lordship and his placement. So his results should be judged only after observing the above mentioned factors in a detailed and judicious manner. Results of different planets becoming the Varshesh and of the influences of the other planets on them are being given.

Results of Sun as the Varshesh

Poorna bali : Government favour, name and fame, wealth and prosperity, gain of land, all kinds of happiness, good health and the destruction of enemies.

Madhyam bali	:	Reduction of the respective results, fear of the government, fear from the enemies, hurdles and opposition.
Alpa/Shoonya bali	:	Fear of punishment from the government, health problems, worries, disputes, losses, troublesome displacement, discord between father and son or health problems for the father. When varshesh Sun is associated with lagna / lagna lord by placement or aspect then there will be inauspicious results like fear from the government, trouble related to pitta, harm from east direction especially when Sun is under malefic influence.
Moon's influence	:	When Sun is conjoined or aspected by Moon, there will be foreign travel, gain of wealth, gain from white articles, destruction of enemies and gain of good food and good clothes during that year. If there is malefic influence, then there will be physical trouble and loss of friends.
Mar's influence	:	Enhancement of power and courage, name fame and government favours, gain of wealth and assets. If under malefic influence, then there will be thefts, fear of fire, backbiting and unnecessary worries.
Mercury's influence	:	Opposition and harm from friends, trouble from the enemies, ill health of women and children, physical weakness, skin and nerve problems to the jatak himself.
Jupiter's influence	:	Involvement in religious activities, discourses, gain of wealth, freedom from vices, enthusiasm and success in all ventures, birth of children and happiness from them. If under malefic influence, then there will be setback to self respect, arrogance, troubles from children and other inauspicious results.
Venus's influence	:	Physical ailments related to phlegm, head, stomach, water, sex etc. There can also be separation or trouble from women.
Saturn's influence	:	Harm from the enemy front, harm to honour and status, opposition or separation from own people, failures and disappointments.
Rahu/Ketu's influence	:	Mental and physical problems throughout the year, fear of snakes and other animals. Harm from west direction and from dark people.

Results of Moon as the Varshesh

Poorna bali : Gain of favours from the government, wealth, luxuries, happiness from women, special gains from white articles, attainment of a high position or promotion.

Madhyam bali : Fear from the government, loss of wealth, hindrances in happiness from women, weakness, misery detachments and vairagya.

Alpa/Shoonya bali : Physical ailments related to phlegm and wind, T.B., pleurisy, schizophrenia, insanity, mental torment, government punishment, fear from enemies and fear of death. These results will be more pronounced if Moon is ill placed, weak and under malefic influence. Moon is a sensitive planet and is an equivalent of the lagna, so it is more affected. For these reasons Moon is not selected as the varshesh under normal circumstances. He is accepted as the Varshesh only when he has full strength, otherwise his rashi lord or some other planet forming ithsal with Moon is selected as the Varshesh. According to the learned, Sun and Moon both give similar results, but Sun is harsh planet and Moon is a gentle planet who is more easily influenced and also gets more afflicted.

Sun's influence : If Sun is conjoined with Moon or is aspecting Moon, then there will be physical weakness, eye trouble, fever and digestive problems. There can also be trouble from the government and fear of fire.

Mar's influence : Generally the conjunction or aspect of Mars is considered auspicious but if there is malefic influence, then it can cause injuries, accidents and blood impurities.

Mercury's influence : Success in the sphere of education and intellectual persuits, happiness from friends and brothers, gains from North direction. If there is malefic influence, then there can be opposition or harm from friends, fear from enemies and ailments related to nerves.

Jupiter's influence : Very auspicious results, gain of wealth, fame, wisdom, devotion, children, vehicles, marital happiness and friendship with fine and honourable people. If there is malefic influence then the auspicious results will get reduced but inauspicious

results will not be got.

Venus's influence	: Since both planets are similar, there will be happiness from women, female child, love marriage, entertainment, enjoyment, luxuries and gain from white articles.
Saturn's influence	: Inauspicious results, harm from the government and from enemies, worry sorrow, distress, skin trouble, hallucinations, poisoning of the mind with wrong thoughts, weakness and harm from west direction.
Rahu/Ketu's influence	: Worse than the influence of Saturn, mental tension, discord in the family, low thinking, association with the low and wicked, windy complaints and many hurdles. Influence of Ketu gives accidents, injuries and blood impurities.

Results of Mars as the Varshesh

Poorna bali	: Victory, fame, honour, government favour, achievement of high status or promotion in defence / police service, happiness from brothers, enthusiasm and work efficiency and successful completion of auspicious ventures.
Madhyam bali	: Reduction in the respective results, anger, blood impurities, injuries, thefts, useless journeys, fear from fire, weapons or from surgery.
Alpa/Shoonya bali	: Harms from enemies, thefts, destruction of wealth and other ventures, quarrels and disputes with the family, friends and others, harm to the house and lands. If such a varshesh affects the lagna and lagnesh, then there is trouble from pitta, obsession with the women of others, accidents, arguments and quarrels.
Sun's influence	: Mars conjoined or aspected by Sun enhances enthusiasm and self efforts, victory over enemies and opponents, honour from the government, gains from the east and losses from the west direction, increase in heat and bile, fear and loss of wealth, mixed results are got.
Moon's influence	: All round happiness gain of wealth and prosperity gains in the Vayavya (N.W.) direction, happiness from women and children.

Mercury's influence	:	Harm/loss of domestic animals, fear from fire and enemies, blood impurities, skin and nerves problems, epilepsy, harm from North direction. If there is benefic influence then there will be a reduction in the inauspicious and increase in the auspicious results.
Jupiter's influence	:	Very auspicious results, honour, fame and status, charitable acts, devotion, enhancement of courage and valour, gains from the North East direction.
Venus's influence	:	Increase in anger and passion, a drop in glory and grandeur, physical problems, harm from the enemies and fear from the South - East direction.
Saturn's influence	:	Discouragement, depression, cruel mentality, low and undesirable company, vices, fatigue and disinterest and harm from black articles.
Rahu/Ketu's influence	:	Loss of self effort, interest in immorality, Rahu poisons the mind and leads the jatak towards excesses and obsessions. Both the planets produce sorrow, misery and torment, they produce mental and physical troubles and harm the profession. Ketu can lead the jatak towards detachment and vairagya.

Results of Mercury as the Varshesh

Poorna bali	:	Enhancement and gains in professions and ventures related to intellect, happiness and gains from friends and family, gains in new business and other ventures and all kinds of comforts and happiness.
Madhyam bali	:	The above mentioned results will be got in much lesser amounts or quantities, there will be quarrels and discord with friends and elders and also with the highly placed government officials.
Alpa/Shoonya bali	:	Defective speech, falsehood, useless gossip, harm because of arguments, skin diseases, nervous disorders, failure in examination / competition. If varshesh mercury is connected to lagna or lagnesh, then the significations of Mercury will improve.
Sun's influence	:	Sun conjoined or aspecting Mercury produces gains from own

people, pilgrimages, celebrations, sudden gain of wealth, vehicles, domestic animals etc. At the same time it also gives some inauspicious results like fever, pitta related ailments and trouble from enemies. Troubles will be more if Mercury is combust.

Moon's Influence : Generally good results but at the same time skin and phlegm ailments, loss of money enemity and opposition from friends.

Mar's influence : Inauspicious results head, skin and nerve ailments, domestic quarrels, loss of place, thefts, blame, slander, accusations, worries, fear, loss in dealing in metals and harm in south direction.

Jupiter's influence : Auspicious results, honour from the government, fame, education, knowledge and wisdom, gain from reading and writing, association with wise learned and highly placed persons, pilgrimages, gains in profession and gains from North east (Ishan) direction. With malefic influence there could be ailments related to phlegm, and fears.

Venus's influence : Auspicious results, gains from education and intellect, happiness from women, devotion and love for the gods, gurus and the friends, enhancement of name and honour during functions, happiness and contentment.

Saturn's influence : Inauspicious results, low and undesirable company, vices, malicious and mean thinking, suffering, torment and depression, impotency, disbelief and contempt towards religion and troubles related to cold and to sex.

Rahu/Ketu's influence : If under good influence then Rahu will give great enthusiasm, matibhram (wrong advise to the mind), ailment related to wind, gains from the lower people and from Nairatya (S.W.) direction. Ketu can give harm from the lower people.

Results of Jupiter as the Varshesh

Poorna bali : Extremely auspicious results, peace and happiness, religious inclination, gain of wealth honour and fame, birth of a child or happiness from children, honourable thinking.

Madhyam bali : The above results in lesser amounts, association and friendship with the government officials and the higher kind

	of people, learning reading writing and gain of knowledge, If there is malefic influence, then there will be loss of wealth, domestic problems and arrogance.
Alpa/Shoonya bali	: Fear from the government, dishonour, loss of money, domestic discord, obesity, diabetes, digestive system, disorders, jaundice and phlegm disorders. If varshesh Jupiter is associated with lagna and lagnesh then there will be gain of wealth, assets, fame, honour and auspicious results like child birth.
Sun's influence	: If Jupiter is not combust then it will provide wealth, assets, honour, fame, government favour and special gains in the east direction. At the same time he will also give fever, pitta and phlegm related problems, diabetes and other physical problems.
Moon's influence	: Very auspicious, all kinds of happiness, wealth, good food, happiness from women and children, gains from white articles and from vayavya (N.W) direction. If there is malefic influence then there can be problems related to phlegm.
Mar's influence	: Gain of wealth, lands and house, fame, victory in disputes and court cases, gains from red articles and from South direction. If there is malefic influence, then there could be government punishment, fear of enemies loss of money and fever.
Mercury's influence	: Education, wisdom, success in jobs related to intellect, devotion to teachers or gurus, gains from North direction.
Venus's influence	: Inauspicious results, trouble from women, polluted or corrupt intelligence, loss of wealth, mental and physical troubles and harm from Agneya (S.E.) direction.
Saturn's influence	: Low company, low tendency, inclination towards vices and harm from them, harm from low class people and from west direction, change of place and loss of honour.
Rahu/Ketu's influence	: Enemity towards own people and affinity towards outsiders and towards people of other castes and countries or towards low people. Love affairs or love marriage, change of place and lack of mental peace etc.

Results of Venus as the Varshesh

Poorna bali	: Happiness from women, gain of articles of enjoyment and luxury, good health, promotions, government favour and auspicious occasions.
Madhyam bali	: The above mentioned results will be got in lesser amounts, slowing down of business, uncertainty of income, worries and hidden misery.
Alpa/Shoonya bali	: Loss of wealth, losses in business, accusations, vices, fall, antagonism with own people, disbelief and ridicule etc. If varshesh Venus has convections with lagna or lagnesh then there will be happiness in marital life, enjoyment and celebrations, birth of a female child, gain of good clothes ornaments and vehicles.
Sun's influence	: Inauspicious results even if Venus is not combust, fear from government enemies, fear of fire, eye trouble, pitta ailments, excessive expenditure and opposition from friends.
Moon's influence	: Restless and unsteady mind, happiness from women but physical mental and financial problems throughout the year.
Mar's influence	: Gain of wealth and gains from South direction but lack of enthusiasm, physical troubles, harm to domestic animals and tendency towards actions which lead towards downfall.
Mercury's influence	: Progress of intelligence, cleverness, fortune and wealth. Happiness from friends and relations, auspicious functions, prosperity and happiness.
Jupiter's influence	: Auspicious results, interest in spirituality, devotion towards gurus and saints, prosperity and happiness, birth of children or happiness from them, marriage, promotion, increase in income, pilgrimage, and gains from white articles and Ishan direction.
Saturn's influence	: Gain of land or of house, benefit from business of black articles, gains from west direction, connection with an old woman, gain of vehicle but loss of animals.
Rahu/Ketu's influence	: Family quarrels, association with people of low type, windy complaints and secret ailments.

Results of Saturn as the Varshesh

Poorva bali	: Acquisition of house and land, gains from people of other religions and achievement of status and wealth from such a government. Special gains from jobs related to Saturn.
Madhyam bali	: The above mentioned results of lesser amounts, ordinary gains from agriculture, coal, oil and construction materials.
Alpa/Shoonya bali	: Inauspicious results, professional losses, harm to honour, opposition from own people, fear, sorrow, mental and physical trouble. If varshesh forms connection with lagna or lagnesh, even then the inauspicious results will be got.
Sun's influence	: Saturn's connection with Sun gives fear from the government, enemies and from fire, there can be foreign travel, discord with the good and respectable people, ill health of the jatak and his family, ailments of wind and pitta.
Moon's influence	: Inauspicious results, loss of wealth, separation from own people and from friends, ailments related to water and wind.
Mar's influence	: Inauspicious results like theft, fire incidents, fear from enemies, opposition from brothers, accidents, blood impurities and fracture of bones.
Mercury's influence	: Good results like good fortune, happiness, wealth, good clothes, ornaments, progress in spirituality, astrology and wisdom. Gains from North direction.
Jupiter's influence	: Auspicious results, gain of wealth, assets and land, high status, love and devotion to the dharma, gurus and saints. Gains from Ishan direction.
Venus's influence	: Good results, enthusiasm, sexual happiness, love for brothers and own people, honour and status for the family, prosperity and happiness. Ailments related to wind and phlegm.
Rahu/Ketu's influence	: Bad results, injuries, skin diseases, anal ailments, blood impurities, windy complaints, snake bite, fainting and similar problems.

Note : These results have been based on conjunctions and aspects. Apart from these one should also consider their placement in different rashis (exaltation, debilitation, own sign etc), in different houses (good/bad), in good or bad tajik yogas and combining the analysis with the sahams to get a complete picture.

Exercise

1. If Sun or Saturn become the Varshesh then depending on the vimshopak bala what kind of results can be expected? Give detailed results of the influence of other planets on these two varsheshas.
2. Moon can be selected as the Varshesh on which conditions? What kinds of results can be expected when Moon becomes the Varshesh and what are the results of the conjunction and aspects of other planets on Moon, describe in detail.
3. What results can be expected when Mercury, Jupiter, Venus and Saturn become the Varshesh? Describe in brief. Briefly give the results of the influence of other planets on any one of these planets.

10. Tajik Yogas

There are 16 important Tajik yogas. Apart from these there are 32 more yogas mentioned by the great scholar of Astrology, Nawab Khan Khanah as in his two treatises namely 'Dwa Trishandi Yogavali' and 'Khet Kautukam' here the main 16 yogas are being described.

Scholars of Tajik believe that miraculous prediction can be done on the basis of the Tajik yogas. Tajik aspects and deeptamshas play an important role in the formation of these yogas.

As described earlier **Tajik aspects** are mutual and are of the following types.

1. Friendly aspect :

Openly friendy : 5/9	Beneficience = 75%
Secretly friendly : 3/11	Beneficience = 65% and 35%

2. Inimical aspect :

Openly inimical : 1/7	Beneficience = 10%
Secretly inimical : 4/10	Beneficence = 25%

In Tajik 2/12 and 6/8 relationships do not produce aspects and they are known as 'no aspect' or 'neutral aspect'.

For Tajik yogas it is important for the planets to be within the deeptamsha also. **The deeptamshas** of the planets are as follows -

Sun	: 15°
Moon	: 12°
mars	: 8°
Mercury, Venus	: 7°
Jupiter, Saturn	: 9°

The deeptamshas of the aspecting and aspected planets are added together and then halved. If the angular distance between the two planets is less than or equal to this half then the planets will be within the deeptamsha otherwise not. For the planets to form Tajik yogas it is extremely important for them to be within the deeptamsha range otherwise inspite of having mutual aspects, they will not be able to form the yogas.

For example if the degree of Mars is 18° within the rashi and Jupiter is at 25° and they are casting Tajik aspects, then for them to be in deeptamsha their angular distance should be 8½° (Mars 8° Jupiter 9°, 8°+9° = 17° ÷ 2 = 8½°) or less. In this case the

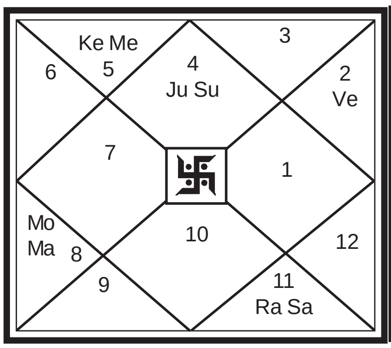
distance between the two planets is 25° - 18° = 7°, so they are within the deeptamsha range. If Jupiter was at 27° then they would not be within the deeptamsha range.

While studying the Tajik yogas the Tajik aspects and deeptamsha should be kept in mind. Whether the aspect is friendly or inimical the yoga will be formed, however the quality of the yoga can be affected.

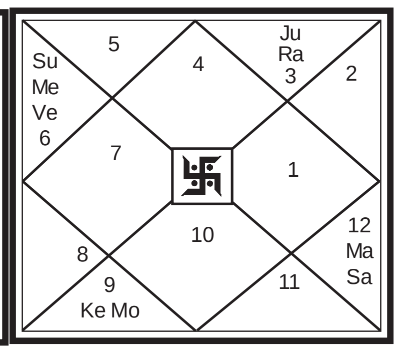
1. Ikkabal Yoga

If all the planets in the varsha kundali are placed in the kendras (1, 4, 7, 10) or in the panphar (2, 5, 8, 11) houses then this yoga is formed. This is an auspicious yoga and it results in providing all means of happiness, prosperity, wealth, domestic peace, accomplishment of professional ventures and progress. Ikkabal means eminence and dignity and during the year the person's eminence and dignity grows. In the given horoscope all planets are placed in 1, 2, 5, 8 and 11th houses.

1. Ikkabal Yoga (Good)



2. Induvar Yoga (Bad)



2. Induvar Yoga

If all the planets in the varsha kundali are placed in the apoklim (3, 6, 9, 12) houses, then an inauspicious yoga called Induvar yoga is formed, as shown in the horoscope. For the jatak the year brings sorrows, quarrels and diseases in the family and produces fear from the government and worries and mental anxiety continue throughout the year. In the second horoscope all the planets are placed in the apoklim houses.

3. Ithashal or Muthashil Yoga

This is the most important and auspicious yoga and is formed under the following conditions.

i. The two planets between whom Ithshal is to form must have mutual Tajik aspect.

ii. Both should be within their deeptamsha range.

iii. The fast moving planet should be behind the slow moving planet in terms of degrees within the sign.

Fast moving planet means that planet whose daily motion is faster than the other planet, for example Moon is faster than Sun, Sun is faster than Mars and Mars is faster than Jupiter. Degrees within the sign means from 0° to 30° and not 0° to 360°.

It is believed that the fast moving planet moves faster than the slow moving planet and when he nears and comes in contact with the slow moving planet degree wise he forms a very strong connection with him. This connection is much closer than the friendship. For these reasons Ithshal yoga is considered to be very powerful yoga. Its beneficience and maleficience depends on other factors. For example -

• If the fast moving planet is retrograde, then the results of Ithshal will not be got, because the distance between the two will go on increasing.

• If the slow moving planet is retrograde then the Ithshal will be stronger, because the distance between the two will go an decreasing.

• If both the planets are retrograde combust, debilitated, weak or afflicted then the result of Ithshal will not be got. The Ithshal will be spoilt.

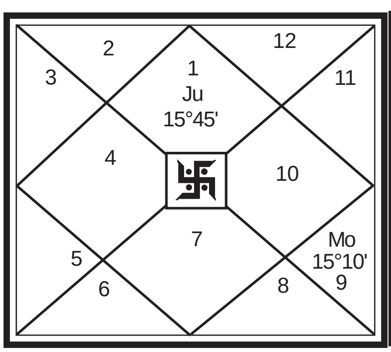
• If the Ithshal is between lagnesh or varshesh and lords of good houses, then the result will be good. But if it is with the lords of trik houses then it will not be good.

Different types of Ithshal

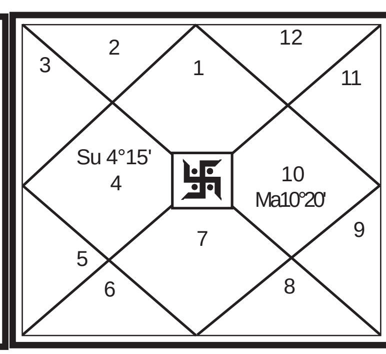
i. Poorna Ithshal
ii. Vartaman Ithshal
iii. Bhavishya Ithshal

i. Poorna Ithshal : Is formed when the angular distance between the Ithshal forming planets is 1° or less.

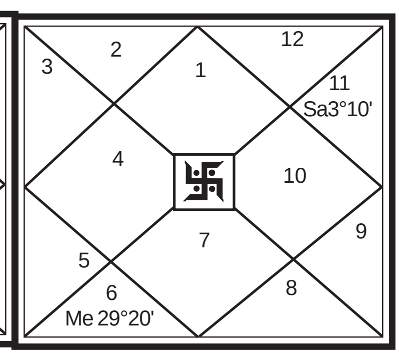
3(i) Poorna Ithshal (good)



3(ii) Vartaman Ithshal (good)



3(iii) Bhavishya Ithshal (good)



In the horoscope 3(i) Moon and Jupiter are forming 5/9 mutual Tajik aspect and the difference between their degrees is only 35'.

ii. Vartaman Ithshal : If the angular distance between the two planets more than 1°, then it is called vartaman Ithshal.

In the horoscope 3(ii) Sun and Mars have mutual 1/7 Tajik aspect and the difference between their degrees is more than 1° but they are still within the deeptamsha range.

iii. Bhavishya Ithshal

If the two planets are within the deeptamsha range and are not being able to form Ithshal due to lack of Tajik aspect. And the fast moving planet is at the end of the sign (28°-29°). In such a condition the moment the fast moving planet enters the next sign he will start harming Tajik aspect with the slow moving planet and the Ithshal will get completed. Such an Ithshal is called bhavishya or Rashyanta Ithshal. In the 3(ii) horoscope, Mercury and Saturn are in 6/8 position from each other and are lacking Tajik aspect, though the difference between their degrees is only about 4°. As soon as Mercury moves into the next sign, the 5/9 Tajik aspect forms and the Ithshal gets completed.

Note :

• Depending on the matter concerned the respective house lord is called the 'Karyesh'. Ithshal can form between any two planets in the horoscope, but the Ithshal between the lagnesh and the karyesh is of special importance. If many good Ithshals are forming in the horoscope it is better.

• All the three kinds of Ithshals are of equal level, but their individual qualities may differ depending on other factors.

• The result of Ithshal is got in the mudda dashas of the planets forming the Ithshal. Some scholars feel that starting from the Varsha pravesh day, the number of days the fast moving planet takes to reach the slow moving planet indicate the time for fructification of the Ithshal.

Another view

Deduct the degrees of the fast moving planet from the degrees of the slow moving planet (within 0°-30° of the rashi) and note the difference. Multiply these degrees by 12 to get the product. The result of the Ithshal will be got after that number of days from varsha pravesh. Eg. If the difference between slow and fast moving planet is 7°, then 7°x12 = 84 days. Result of the Ithshal will be got 84 days after varsha pravesh.

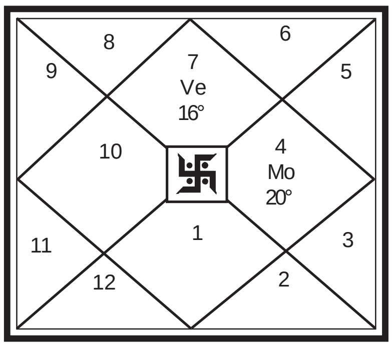
• Ithshal of the karyesh should also be considered with the varshesh apart from the lagnesh.

4. Ishraf Yoga

This is also known as Mushrif yoga. Ishraf is the opposite of Ithshal. In this case, both the planets have Tajik aspect with each other and are also within the deeptamsha range, but the fast moving planet is ahead of the slow moving planet. For this reason the difference between the two planets goes on increasing. This is an inauspicious yoga.

In the given horoscope Moon's degree is higher than that of Venus.

4. Ishraf Yoga (Bad)

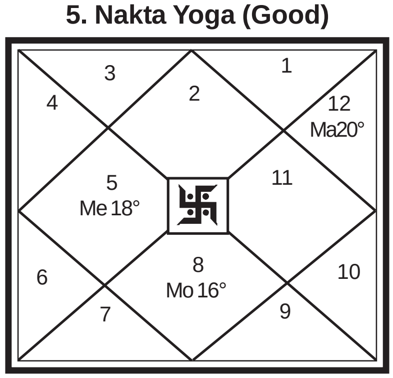


Note : If both the planets are auspicious, then the result may not get ruined. If they are also more than 12° away from each other , then the inauspicious result may not be there.

5. Nakta Yoga

If Tajik aspect does not exist between the two planets, but a third fast moving planet is placed in such a manner that he is forming Ithshal with both the planets, then through the medium of this third planet an Ithshal like connection forms between the two planets and this is known as Nakta yoga. This signifies the completion of a task with the help of another person.

5. Nakta Yoga (Good)



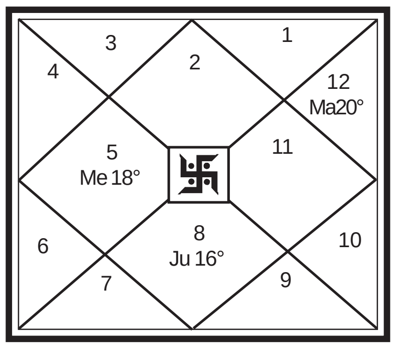
In the given horoscope Mercury and mars are within the deeptamsha range, but they lack Tajik aspect. Moon a faster moving planet, forms Ithshal with both the planets

6. Yamya Yoga

This is a variety of Nakta yoga. The only difference in this case is that the third connecting planet is a slow moving planet.

In the given horoscope, Mars and Mercury do not have Tajik aspect though they are

6. Yamya Yoga (Good)

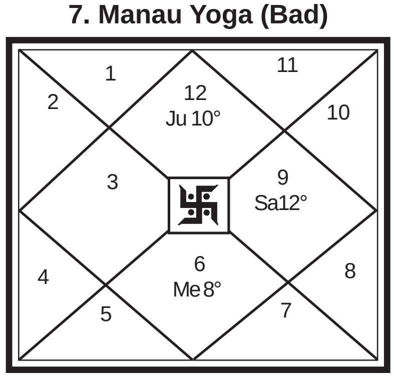


within the deeptamsha range. Here Jupiter is forming a connection with both of them, forming yamya yoga. This yoga is an auspicious yoga and shows the completion of a task with the help of a powerful / influential person.

7. Manau Yoga

Two planets are forming an Ithshal, but a third malefic planet also conjoins one of them or gives an inimical aspect to him, at the same time being within the deeptamsha range. This situation produces Manau yoga which is an inauspicious yoga. Manau yoga destroys the good results of Ithshal and ruins the task.

7. Manau Yoga (Bad)



Future Point

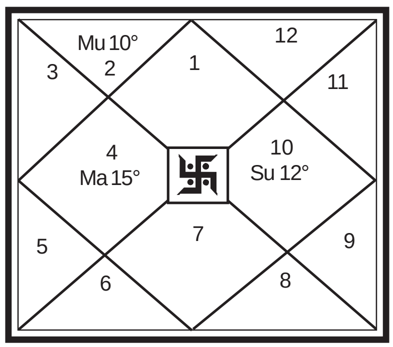
In the given horoscope, there is an Ithshal between lagnesh Jupiter and seventh lord Mercury. A malefic Saturn is giving his secretly inimical aspect to both the Ithshal forming planets and producing manau yoga. This is causing harm to the marital life.

8. Kamboola Yoga

When two planets are forming an Ithshal and Moon also forms an Ithshal with one of them, then Kamboola yoga is formed. This is an auspicious yoga. In the given horoscope, there is an Ithshal between Sun and Mars. Moon is also forming an Ithshal with both Sun and Mars. This yoga is a variety of Ithshal yoga in which Moon (who is like our alternate lagna) also play a part. This is an auspicious yoga.

Since there are more than one Ithshals, this yoga raises the level of the varsha kundali,

8. Kamboola Yoga (Good)



and all the three planets become capable of giving good results of their houses. The extent of the goodness depends on the situation of the related planets in the horoscope. Depending on this quality, kamboola yoga is divided into 4 catagories.

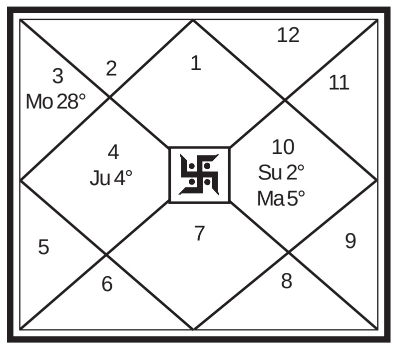
Excellent	:	When the planet is in exaltation or in own rashi.
Medium	:	When the planet is in own hudda or in own navamsa or dreshkan.
Neutral	:	When the planet is placed in the rash of a neutral planet.
Poor	:	When the planet is in its debilitation or inimical rashi.

In a nutshell, the quality of the kamboola yoga will be the highest when the three planets forming the yoga are strong and well placed in good houses and in their good rashis. Apart from these factors the quality of the kamboola yoga can also get deteriorated by Dwijanma varsha, inauspicious Tajik yogas and inauspicious muntha. A bad dasha of the natal horoscope can also affect the results of the kamboola yoga in an adverse manner.

9. Gairi Kamboola Yoga

'Gair' word means 'another'. 'Kamboola' is probably a modification of the Persian word 'Makboola' (Dear). Gairi kamboola yoga involves the Ithshal between lagnesh and karyesh, Moon is placed in the end of a rashi and is not within the Tajik aspects of the Ithshal forming planets. Moon is also weak (shoonya margi) meaning that he is

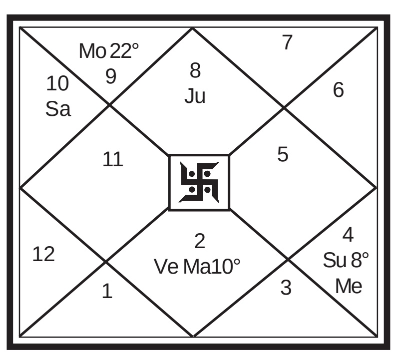
9. Gairi Kamboola Yoga (Good)



neither in own sign /own navamsa/own dreshkan / involved in Ithshal/conjoined or aspected by benefics. As soon as he enters the next rashi he forms Ithshal with a strong (another) planet and also forms Ithshal with lagnesh and karyesh, then Gairi kambool yoga is formed. According to some scholars the gairi Kamoola yoga gets formed even if Moon is not shoonya margi.

In the given horoscope, lagnesh Mars is forming Ithshal yoga with fifth lord Sun in the tenth house. Moon is placed in the third house at 28°. As such, there is no Tajik aspect between Moon and the Sun-mars combination. As soon as Moon enters the next rashi Cancer, he will form ithshal with exalted ninth lord Jupiter and also start forming Ithshal with Sun and Mars. In this case, three planets were involved in the kamboola yoga, but

10. Khallasar Yoga (Bad)



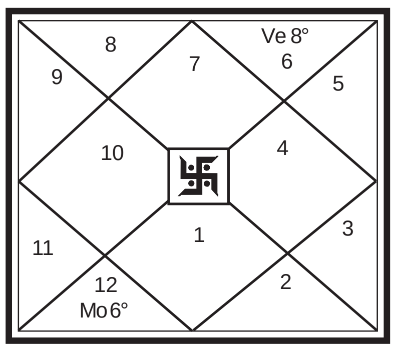
in the gairi kamboola yoga 4 planets have got involved in the gairi kamboola yoga. Out of 7 planets 4 are involved in this ithshal, so the task will definitely get completed but it will be done with the help of someone influential. Both good yogas are formed.

10. Khallasar Yoga

If Lagnesh and Karyesh are forming Ithshal and Moon is shoonya margi (weak) and is also not forming Ithshal with any planet, then an inauspicious yoga called khallasar yoga is formed. Moon's weakness almost amounts to the weakness of lagnesh. This ruins the Ithshal formed in the horoscope.

In the given horoscope, lagnesh Mars and 10th lord Sun form an Ithshal but this got ruined because of the weakness of Moon.

11. Rudda Yoga (Bad)



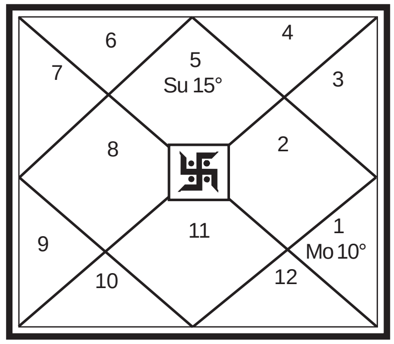
11. Rudda Yoga

When lagnesh and Karyesh or any two planets are forming Ithshal yoga but one of them is combust, debilitated, in inimical rashi, placed in inauspicious houses ie. 6, 8, 12 or conjoined or aspected by malefics, then it becomes Rudda yoga which ruins or cancels the Ithshal.

In the given horoscope, debilitated Venus is placed in the twelfth house and Moon is placed in the sixth house (Trik and Apoklim). Both are forming and Ithshal but the Ithshal is turning into a Rudda yoga.

Note : According to Tajik bhushan, if a fast moving planet is placed in an apoklim (3, 6, 9, 12) and forms and ithshal with a planet placed in a kendra, then there will be hinderance in the task in the beginning but the task will be accomplished later on. On the other hand, if a slow moving planet is placed in an apoklim and forms ithshal with a planet placed in a kendra, then the task appears to be getting accomplished in the beginning but gets ruined later.

12. Duphali Kutha Yoga (Good)



12. Duphalikutha Yoga

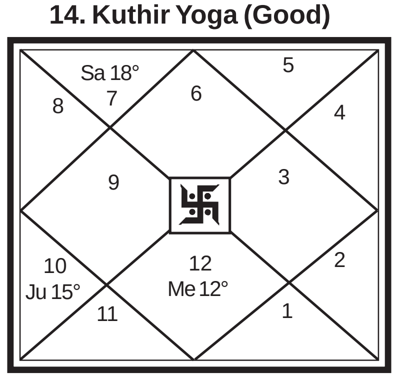
When an Ithshal forms between lagnesh and karyesh and the slow moving planet is strong in its exaltation / own rashi, while the fast moving planet is weak in Panchavargiya bala, then the task will be done but after a lot of running around and disappointments. Out of the two planets, no planet should be retrograde, combust or in inimical rashi.

In the given horoscope, duphali kutha yoga is forming between lagnesh Sun and a weak Moon according to the basic conditions of the yoga.

13. Kutha Yoga

When the lagnesh and karyesh etc of the varsha kundali are strong, then kutha yoga is formed. This is an auspicious yoga. By strong lagnesh and karyesh etc, what is meant is that Varshesh, Karyesh, Munthesh etc are all strong with more than 10 units in Vimshopak (Panchavargiya) bala and they are placed in Kendras / Panaphar. This implies that when the main factors of the varsha kundali are strong, the task is accomplished easily.

14. Kuthir Yoga (Good)

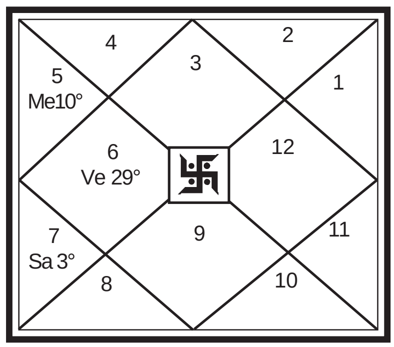


14. Dutha Kuthir or Kuthir Yoga

When lagnesh and Karyesh are weak and are in Ithashal, and one of them is forming Ithshal with a planet who is exalted or in own rashi, then the task will be accomplished with the help of an influential person.

In the given horoscope, the lagnesh Mercury and Sukhesh/Saptamesh Jupiter are in ithshal, but both are debilitated. Jupiter is forming Ithshal with an exalted Saturn, so marital happiness will be got with the help of an influential person.

15. Tambir Yoga (Good)



15. Tambir Yoga

There is no aspect and an Ithshal between the lagnesh and the karyesh. However one of these planets is in rashyanta and forms an Ithshal or comes within the deeptamsha of some strong planet after entering the next rashi, this is a moderately good yoga, but if this planet is also weak then the task can also get ruined. If the third planet is strong then the task is accomplished with the help of some other person.

In the given horoscope, lagnesh Mercury and panchamesh Venus neither have mutual aspect, nor an Ithshal. Venus is at 29°. After entering the next rashi, he starts forming an ithshal with exalted Saturn and will give results of the fifth house with the help of someone else.

16. Dururpha Yoga

This is an inauspicious yoga in contrast to kutha yoga. The lagnesh karyesh, munthesh, muntha etc are weak in the varsha kundali and harm the accomplishment of tasks. Weak implies that the important planets are retrograde, debilitated, combust, placed in inimical rashis or in trik bhavas or weak in harsha bala or panchavargiya bala.

Chandra dururpha yoga

If Moon is weak in Varsha kundali, then Chandra dururpha yoga is formed. This yoga can destroy the task because Moon is considered equivalent to the lagna.

According to acharya Neelakantha, Moon becomes weak in the following conditions :

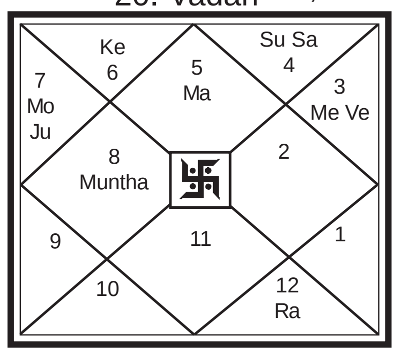
- Moon is placed in 12th house from Sun.
- Moon is in latter half of Libra or in former half of Scorpio.
- Moon is unassociated with his rashi lord in terms of conjunction or aspect.
- Moon is weak and is at the rashi sandhi.
- Moon is malefic in the birth horoscope.
- Moon is in Shukla paksha, aspect by Mars, or in Krishnapaksha getting inimical aspect of Saturn.

Other Tajik Yogas according to Khan Khanah

There are 33 other Tajik yogas mentioned in 'Khet Kautukam' and in 'Dwatrinsh dyogavali, which are the treatises of khan khanah written in a language which is a mixture of Sanskrit and Persian. Of those yogas, the popular ones are -

1. Muktavali	2. Kabil	3. Lalil	4. Latta
5. Riha	6. Goshana	7. Doshana	8. Cheena
9. Kalamvar	10. Vara	11. Dilla	12. Madla
13. Kulal	14. Kulali	15. Khushala	16. Khushali
17. Falusha	18. Falasi	19. Vadara	20. Vadari
21. Tamal	22. Tamali	23. Tagi	
25. Tej	26. Yami	27. Jeeva	

Varsha Kundali
1.8.2006, Tuesday
Varsha Pravesh - 7hr 11min, Delhi



Planet	Rashi	Degree	Minutes
Lagna	4	02	50
Sun	3	14	45
Moon	6	00	20
Mars	4	11	51
Mercury	2	27	36
Jupiter	6	16	00
Venus	2	21	43
Saturn	3	20	04
Rahu	11	02	26
Ketu	5	02	26

Tajik Yogas in the example horoscope

Name of Yoga	Yoga karak Plnets	Reason
1. Ithshal Yoga	(i) Sun - Jupiter	• All pairs are within deeptamsha
	(ii) Sun-Saturn	• Tajik aspects are existing
	(iii) Mars - Jupiter	• Fast moving planets are behind slow

	(iv) Jupiter - Saturn	moving ones.
2. Ishraf Yoga	(i) Mercury - Venus (ii) Venus - Jupiter	• Both pairs have Tajik aspects • Both are within deeptamsha range. • Fast moving planet is ahead of slow moving planet.
3. Manau Yoga	(i) Sun - Jupiter	• Ithshal exists
	(ii) Sun-Saturn	• Malefic Saturn is conjoined with Sun • Malefic aspect is on both Sun and Jupiter.
4. Rudda Yoga	(i) Sun - Jupiter (ii) Sun-Saturn (iii) Mars - Jupiter	• All pairs are in ithshal • One planet is afflicted. • Sun is in 12th house with Saturn. • Jupiter gets inimical aspect of Saturn. • Saturn is combust.

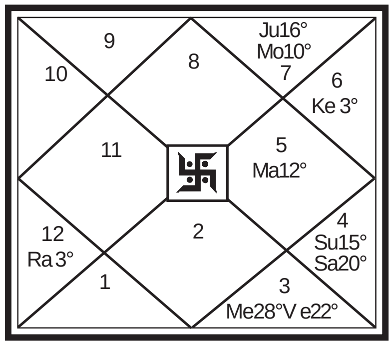
Conclusion

Four Ithshal yogas are forming in the varsha kundali. Varsha lagnesh Sun, Janma lagnesh Saturn and Varshesh Jupiter are involved in these yogas but because of various negative factors these yogas will not be able to give their positive results.

Exercise

1. What is the importance of deeptamsha in Tajik yogas ? How are the deeptamshas calculated for the yoga forming planets? Please explain with examples of Sun-Saturn and Moon-Venus pairs.
2. Mention the names of any ten main Tajik yogas. Describe any two in detail with examples.
3. Explain any 5 auspicious Tajik yogas and illustrate them with examples.
4. What is the importance of Ithshal yoga in Tajik? Give the conditions for Poorna, Vartaman and Bhavishya Ithshal yoga and explain with examples.
5. How is Kamboola yoga formed? Explain with an example. This yoga gets weakened under which conditions. What are the special characteristics of Gairi Kamboola yoga? Is it an inauspicious yoga? Show the difference between the two with examples.
6. How are Induvar, Ishraf, Khallasar and Radda yogas formed? What is their influence on other auspicious yogas? How are durexcepta and chandra dururpha yogas formed and what are their influences?

7. How many Ithshal yogas are being formed in the given horoscopes? These are formed between which planets and how? Will the Jatak get full results of these



yogas?

8. In the given horoscope how many types inauspicious yogas are forming? Auspicious Ithshal is forming between which planets?

9. Giving reasons, explain the formation of 3 auspicious and 3 inauspicious yogas in the given horoscope.

10. Explain any 5 yogas in the given horoscope, with reasons. As a conclusion what kind of results will the Jatak get during this year?

11. Saham

Saham is a special feature of the Tajik System. In Persian language Saham means three. By manipulating (adding/subtracting) three longitudes, a fourth longitude is derived. This longitude is known as a Saham and it is a sensitive point which highlights a certain specific area in the varsha kundali. According to the interest or requirement, sahams are calculated and marked in the varsha kundali. After this the prediction is done depending on the placement, aspects ad conjunctions of benefic or malefic planets on the saham. The most important fact about the saham is that it highlights any one particular signification of the house.

Different numbers of Sahams are mentioned in different Tajik classics. Acharya Neelakantha gives 50, Acharya Venkatesh 48 and Acharya Keshav gives importance to 25 sahams.

Procedure for calculating the Sahams

Shodhya : Is the longitude of the planet or cusp of the house which is to be deducted.

Shodhak : Is the longitude of the planet or cusp of the house from which shodhya has to be deducted.

Kshepak : Is the longitude of the planet or cusp of the house which has to be added after the subtraction.

Special Correction : When the lagna does not fall between the shodhya and shodhak, then 1 rashi (30°) is added to the final result obtained, to get the longitude of the Saham. This correction is applicable to all the sahams and is called 'Saikata'.

Varsha Pravesh during day/night

Depending on whether the varsha pravesh is during the day or night there are different formulae for calculating the sahams. Day and night is based on the time of Sunrise or Sunset. The formulae for day and night are opposite of each other.

Formulae for different Sahams Varsha Pravesh during the day

1. Punya Saham : Moon (-) Sun + Lagna (For night - Sun (-) Moon (+) lagna)
2. Vidya : Sun (-) Moon (+) Lagna
3. Yash (Bala/Deha) : Jupiter (-) Punya (+) Lagna
4. Mitra : Jupiter (-) Punya (+) Venus

5. Mahamatya : Punya (-) Mars (+) Lagna
6. Asha : Saturn (-) Venus (+) Lagna
7. Samarthaya : Mars (-) Lagna lord (+) Lagna (If lagna lord is Mars then : Jup(-) Mars (+) Lagna)
8. Bhratra : Jupiter (-) Saturn + Lagna (for day and night both)
9. Gaurav : Jupiter (-) Moon + Sun
10. Pitra/Tata : Saturn (-) Sun + Lagna
11. Matra/Ambu : Moon (-) Venus + Lagna
12. Putra : Jupiter (-) Moon + Lagna (for night also)
13. Jeeva/Upaya : Saturn (-) Jupiter (+) Lagna
14. Karma : Mars (-) Mercury + Lagna
15. Roga : Lagna (-) Moon + Lagna (For night also)
16. Kali (Kalah-strife) : Jupiter (-) Mars + Lagna
17. Shastra (gyan) : Jupiter (-) Saturn + Mercury
18. Bandhu : Mercury (-) Moon + Lagna (for night also)
19. Mrityu : Eighth house (-) Moon + Lagna (for night also)
20. Deshantar/Pardesh : Ninth house (-) Ninth lord + Lagna (for night also)
21. Labha/Dhan : Eleventh house (-) eleventh lord (+) Lagna (for night also)
22. Paradara (Adultery) : Venus (-) Sun + Lagna (for night also)
23. Vanijya/Vanik/Bandak : Moon(-) Mercury + Lagna (for night also)
24. Karya Siddhi : Saturn (-) Sun (+) Sun's rashi lord
    Night time : Saturn (-) Moon (+) Moon's rashi lord
25. Vivaha : Venus (-) Saturn (+) Lagna (for night also)
26. Santap (Sorrow) : Saturn (-) Moon (+) 6th house (for night also)
27. Shradha : Venus (-) Mars + Lagna (for night also)
28. Preeti : Vidya (-) Punya + Lagna (for night also)
29. Jadya (Stupidity) : Mars(-) Saturn (+) Mercury
30. Shatru : Mars (-) Saturn (+) Lagna
31. Daridrata (Poverty) : Punya (-) Mercury (+) Mercury
32. Bandhan : Punya (-) Saturn (+) lagna
33. Apamrityu : 8th house (-) Mars (+) Lagna (for night also)
34. Jala Patan(fall in water) : Cancer 15° (-) Saturn + Lagna
35. Kanya : Venus (-) Moon + Lagna (for night also)

36. Rina (debt)	:	Saturn (-) Venus + Lagna (for night also)
37. Gaja/Vahan	:	Moon (-) Jupiter + Lagna (for night also)
38. Nidhi(Unexpected))	:	Varsha lagna (-) 4th lord + Lagna (for night also)
39. Prasava/Prasuti	:	Jupiter (-) Mercury + Lagna (child birth)
40. Manmath/Kama (Infatuation)	:	Moon (-) Lagna lord + Lagna
41. Guru	:	Sun (-) Moon + Lagna
42. Raja/Rajya	:	Saturn (-) Sun (+) Lagna
43. Kshama (forgiveness)	:	Jupiter (-) Mars + Lagna
44. Guruta	:	Aries 10° (-) Sun + Lagna
Night	:	Taurus 3° (-) Moon + Lagna
45. Artha	:	2nd house (-) 2nd lord (+) Lagna (for night also)
46. Vyapar	:	Mars (-) Mercury (+) Lagna (for night also)
47. Other Tasks	:	Moon (-) Saturn (+) Lagna
48. Shaurya (Valour)	:	Punya (-) Mars (+) Lagna
49. Krishi (Agriculture)	:	Mars (-) Saturn (+) Lagna (for night also)
50. Ashwa (horse)	:	Punya (-) Sun (+) 11th house

Varsha Pravesh during night

For night time deduct the first factor from the second ie exchange the day shodhak and shodhya. Now the shodhya will become shodhak and the earlier shodhak will become shodhya. In the sahams where day and night formulae are the same, there will be no change. For some sahams longitudes of the cusps of certain houses are required.

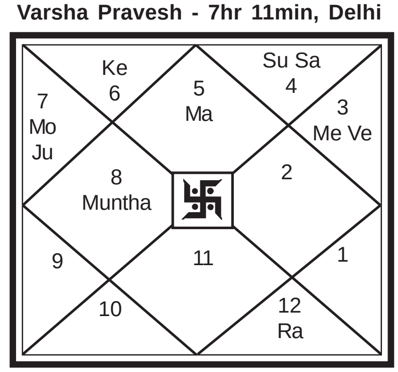
Some important Sahams in the example horoscope

	Rashis	Degrees	Minutes
Lagna	4	02	50
Sun	3	14	45
Moon	6	00	20
Mars	4	11	51
Mercury	2	27	36
Jupiter	6	16	00
Venus	2	21	43
Saturn	3	20	04
Rahu	11	02	26
Ketu	5	02	26

Varsha Kundali

1.8.2006, Tuesday

Varsha Pravesh - 7hr 11min, Delhi



1. Punya Saham = Moon (-) Sun + Lagna

	6	00	20	(Shodhak)
(-)	3	14	45	(shodhya)
	2	15	35	
(+)	4	02	50	(kshepak)
	6	18	25	

i.e. **Libra 18° 25'** , lord Venus.

Because lagna falls between shodhya and shodhak, there is no need to carry out the correction of 1 rashi.

2. Vidya Saham = Sun (-) Moon + Lagna

	3	14	15
(-)	6	00	20
	9	14	25
(+)	4	02	60
	1	17	15
+	1	00	00
	2	17	15

ie. **Gemini 17° 15'** , Lord Mercury.

Because the lagna did not fall between shodhya (Moon) and shodhak (Sun), correction of 1 rashi had to be applied.

3. Yash Saham = Jupiter (-) Punya + Lagna

	6	16	00
(-)	6	18	25
	11	27	35
(+)	4	02	50
	4	00	25

ie. **Leo 00° 25'** , Lord Sun.

Though Punya saham and Jupiter are in the same rashi, but since the degrees of Punya saham are higher, the lagna falls between punya Saham and Jupiter.

Hence correction is not required.

4. Mitra Saham = = Jupiter (-) Punya + Venus

	6	16	00
(-)	6	18	25
	11	27	35
(+)	2	11	43
	2	19	18

ie. **Gemini 19° 18'** , Lord Mercury.

Even in this case Venus is between Punya and Jupiter, so correction is not required.

5. Karya Siddhi Saham = Saturn (-) Sun + Sun's rashi lord

	3	20	04	
(-)	3	14	45	
	0	05	19	
(+)	6	00	20	(Moon)
	6	05	39	
(+)	1	00	00	
	7	05	39	

ie. **Scorpio 5° 39'** , Lord Mars.

Sun and Saturn are in the same rashi, but degrees of Saturn are higher than those of Sun. Hence Sun's rashi lord Moon does not fall between Sun and Saturn and the correction of one rashi is applied.

The other sahams can be worked out in a similar manner.

General Considerations :

- The names of the sahams are based on logic and they should be used logically. For instance it is useless to see Vivah saham for a married person; Mrityu or Roga saham should be seen when maraka dasha of the natal horoscope is operating.
- Because Varsha kundali is an extension of the janma kundali, the sahams should be seen in the janma and the varsha kundali both. Full results of a saham will be got when it is strong in both the horoscopes. If it is strong in one horoscope and weak in the other, then mixed results will be got.
- Saham is judged like the muntha or the other planets. There are no special rules for the judgement of sahams.
- When saham is conjoined or sapected by its lord, or placed in an auspicious house, or is placed between two benefics, then it is supposed to be strong.
- If saham is conjoined with varshesh, muntha, munthesh or varsha lagnesh, then it

would become strong and will definitely produce good results.

- If the lord of the saham forms an Ithshal with the karyesh or with benefic planets then it is definitely fruitful. If the saham forms connection with the karakas and is well placed then it definitely gives results, for example the connection of Jupiter with Putra saham, Sun with yash saham, Samarthya saham with Mars, mitra saham with Mercury and so on.
- The reading of the saham should be based on reasoning. When an auspicious Saham is strong and is under benefic influence, then it produces good results. If it is weak and is associated with malefics, then it becomes ineffective. In a similar manner if an inauspicious saham is under malefic influence then it produces inauspicious results, but if it is under benefic influence then it gives relief or freedom from trouble. For example, if Rina saham is under malefic influence then the debts will increase but if it is under benefic influence then the debt will get cleared. Hence the astrologer is expected to use his intelligence and knowledge logically and wisely. If a similar result is indicated by using many techniques then the prediction is confirmed and proves accurate and correct.
- For calculating some sahams, cusps of certain houses are required. For example Dhan Saham, labha saham, santap saham etc. For this reason it is better to work out the chalit kundali first.
- Punya Saham is supposed to be the king of the Sahams. It is also considered important in western astrology, where it is known as 'Pars Fortuna'. For these reasons Punya Saham should be considered as important as the varshesh, muntha, munthesh and the varsha lagnesh.
- According to Tajik neelakanthi, the saham whose rashi lord is in its own sign, exaltation sign, own hudda and in own navamsa (swamusallah) and also aspects the lagna, is considered to be strong. If the sahamesh aspects the saham and the saham is under benefic influence then its ability to produce results increases.
- The saham which is conjoined or aspected by the eighth lord of the varsha kundali or forms Ithshal with the eighth lord or with other malefic planets cannot give results.
- First of all, one should assess the strength of all the Sahams in the janma kundali. After that the Sahams, which seem to be capable of producing results, should be seen in the varsha kundali. The saham whose lord is weak should not be examined in the varsha kundali.

Results of different Sahams

- If Punya Saham is strong and is conjoined or aspected by the Sahamesh and other benefics, then it ushers in wealth and virtue both. If the punya saham falls in the 6th, 8th or 12th houses from the varsha lagna then it creates loss of fame,

fortune and virtue. But if the saham is aspected by benefics, then there will be inauspicious results in the first half and auspicious results in the second half of the year. In a similar manner when there are benefic and malefic influences on the saham then there are inauspicious results followed by auspicious results.

- Sahams of the janma and varsha kundali should be judged in a similar manner, but the inauspicious sahams like Roga, Shatru, Kali and Mrityu sahams should be judged in a different manner. If these sahams are strong then they will harm their significations, but if they are weak then they will promote their respective significations. If they are under benefic influences then their inauspicious results get reduced but if they are under malefic influence then they become more harmful.
- If karya siddhi saham is conjoined or aspected by benefics and forms ithshal with them, then he gives victory in combat, destruction of enemies and personal superiority. If there are benefic and malefic influences both then there will be victory with great difficulty.
- If Kali saham forms Ithshal with malefic planets then there is a possibility of even death in a fight or combat. If however it is conjoined or aspected by benefics then there will be victory. If there are benefic and malefic influences both then there will be arguments and quarrels.
- If vivah saham is conjoined or aspected by its lord and other benefics or forms Ithshal (Muthashil) yoga with them, then the marriage takes place without any hindrances. If there are benefic and malefic influences both then the marriage takes place with a lot of difficulties. If the vivah saham is conjoined or aspected by malefics and forms Ithshal with the eighth lord then marriage does not take place that year.
- In a similar manner if yash saham is under benefic influence then it promotes fame, victory in combat, gain of vehicles and other articles of luxury. If there are malefic influences, then the name and fame established over many years gets destroyed. If yash saham is placed in the eighth house, or is in Ishraf with malefics or is combust, then it destroys the fame and reputation of the family.
- If Asha saham is placed in any house except the trik bhavas, and is conjoined or aspected by benefics, then there is gain of wealth, assets and vehicles etc as desired.
- If the lord of Roga saham is conjoined or aspected by malefics, then ailments are produced, if he is in Ithshal with the same then there can be death or death like misery. If the sahamesh is weak, then there can be death after a lot of suffering. If the Roga sahamesh is placed in an auspicious house and is conjoined or aspected by benefics, there will be no ailment. if there are benefic and malefic influences both then there is possibility of disease.

- If Pitra saham is under benefic influence then the jatak provides wealth, honour and happiness to his father. if this saham is under malefic influence then the father faces death like misery. If the pitra sahamesh is in movable (1,4,7,10) rashis and is under malefic influence, then the father's death takes place in either a foreign country or far away from own place or far away from home. If the lord of Pitra Saham is of full strength then there is attainment of honour from the government and enhanement of fame. If Pitra Saham and Putra sahams are in mutual Ithshal and there is also some malefic influence, then the father falls ill but later gets happiness.
- If Bandhan Saham is conjoined or aspected by its own lord, then there will be no imprisonment; but if there is influence of malefics and the sahemesh forms a muthashil yoga with any malefic, then there can be imprisonment, confinement or misery.
- If Gaurav saham or sahamesh is under benefic influence then there is gain of wealth, fame, honour from the government and happiness. If there is malefic influence then there is loss of the acquired authority. If there are benefic and malefic influences on this saham then initially there is loss of wealth and fame and later there is gain of the same.
- If Karma Saham and the lord of the karma bhava are under benefic influence then there is gain of wealth, vehicles and assets. If these are combust or retrograde then there are failures in all ventures, especially if they are conjoined with or aspected by Saturn. if the lord of Rajya and karma saham form Ishraf with some malefic then it becomes destructive for Rajya and karma both.

Timing the results of a Saham

Generally the results of a saham fructify in the mudda dasha of the sahamesh or in the dasha of the planet who is forming Ithshal with the sahamesh. According to Tajik Neelakanthi for timing the benefic or malefic results of a saham, the following procedure should be followed.

1. Deduct the longitude of the lord of the Saham from the Saham.
2. Multiply the result with the udayamsa of the rashi of the Saham and divide by 300. The degrees thus obtained will show the number of days after the varsha pravesh when the result of the saham will be got.

			s	°	'	"
Eg. Punya Saham	=		5^s	5°	25'	1"
Sahamesh Mercury	=	(-)	3^s	6°	14'	12"
Result	=		1^s	29°	10'	49"

or	=	$0^s\ 59°\ 10'\ 49''$	
Multiply this with the	=	$\frac{(59°10'49'') \times 335}{300}$	$= \frac{59.18 \times 335}{300}$
Udayamsa of Virgo and divide by 300	=	$\frac{19825}{300}$	= 66 days

The result of Punya Saham will be got 66 days after Varsha Pravesh

Udayamsa

Is the rising period of each rashi. In one day and night (Ahoratri) all the twelve rashis rise on the eastern horizon turn by turn, and one rashi remains on the eastern horizon for about 2 hours.

2 hours = 5 ^{ghatis} = 5x60 = 300 ^{vighatis}

The period of 300 vighatis is known as the udayamsa. In reality the rising periods of all the rashis is not the same, it varies from rashi to rashi and from latitudes of place to place.

If average udayamsa is taken as 300 vighatis, then there will be no need to divide by 300 vighatis. We will only need to deduct the longitude of the Sahamesh from that of the saham and the degrees thus obtained will indicate the days after varsha pravesh when the result can be expected.

In the given example 59° 10' 49'' are remaining, this means that the result of Punya saham will be got 59 days after varsha pravesh, while according to the previous method the time period was 66 days.

Other Suggestions

- According to Sh. B.V. Raman, the difference between the Saham and the 11th lord gives the days for the result.
- According to another scholar, the difference between the varsha lagna and the saham gives the number of days.
- There are several views regarding the timing of Saham results. generally the result is got in the mudda dasha of the sahamesh. The beneficience or maleficience of the result depends on the condition of the saham. For instance child birth can take place in the mudda dasha of a well placed Putra Saham.
- According to another view, the saham which is in good condition delivers good results in the latter half of the year and the saham in bad condition delivers bad results in the former half of the year.
- According to another view - Find the difference between the saham and its lord, to this add the longitude of Sun. When Sun enters (Sankranti) the resultant rashi, then the result of the Saham will be got.

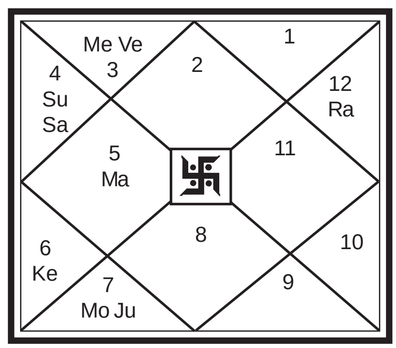
Best is to practically test all these principles and then decide which principle is most accurate.

Exercise

1. What do you understand by Saham? Give the names of any 10 sahams. How are the Punya saham and yasha saham calculated? Illustrate with examples.
2. What is the effect of the time of Varsha Pravesh on the calculation of the saham? What are shodhya, shodhak and Kshepak? and how are these used for the calculation of the Sahams?
3. When is Saikata/correction used in calculation of the saham. What is the effect of night time varsha pravesh on the shodhak and shodhya? Explain with Punya Saham.
4. Which rules should be kept in mind while analysing the results of sahams. Should all the sahams be considered for every year of life? If not then why? Explain with example.
5.

	Rashi	Degree	Minute
Lagna	1	02	50
Sun	3	14	45
Moon	6	00	20
Mars	4	11	51
Mercury	2	27	36
Jupiter	6	16	00
Venus	2	21	43
Saturn	3	20	04

Varsha Kundali
(Day Varsha Pravesh)



Work out the following Sahams :

(i) Punya (ii) Vidya (iii) Yasha
(iv) Mitra (v) Karya Siddhi

6. Also work out the following Sahams for the horoscope given in Q.5.

(i) Asha (ii) Gaurav (iii) Roga
(iv) Vivah (v) Bandhan

12. Tripataki Chakra

There are three kinds of vedha chakras popular in Astrology. Two kinds are connected to the Parashari system while the third kind belongs to the Tajik system. This is known as Tripataki or Trishalakha chakra.

1. Saptashlakha vedha chakra
This is based on the nakshatras. It is used in Parashari system for seeing the vedha of other planets on the lagna and the tenth house.

2. Panchashlakha vedha chakra
This is also based on nakshatras and is used in muhurta of the Parashari system.

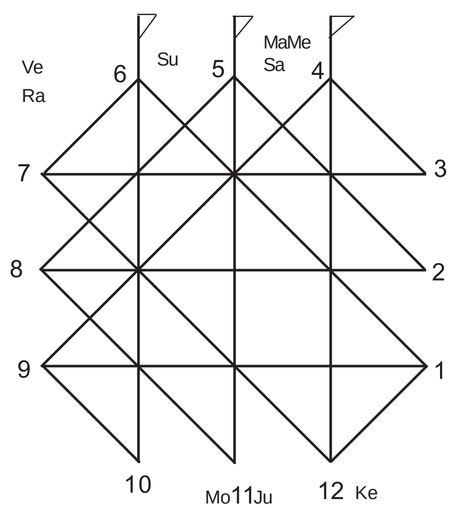
3. Trishalakha or the Tripataka or the Tripataki vedha chakra
This is based on the rashis and used in Tajik for seeing the benefic and malefic influenced of other planets on Moon.

In vedic Astrology importance has been given to full aspect of planets, with the result the effect of planets reaches only the limited angles. In reality their effect also reaches the other corners. Probably to compensate this short coming the vedha chakras are used. In this manner we can consider the vedha to be equivalent to aspects.

Construction of Tripataki Chakra
Three vertical and three horizontal lines are drawn as shown :

Cutting each other at 90° angles. As shown in the figure by joining the ends of these lines, 12 points are obtained. Three flags are drawn by extending the top three lines. Because of these flags this is known as the Tripataki Chakra.

Tripataki chakra of the example horoscope



Lagna

The rashi of the varsha lagna is written on the top of the centre line and the other rashis are written in an anti clockwise direction. In this manner 12 rashis are written on the 12 points of the chakra.

Rules for placing the planets

The planets are placed in the chakra according to their position in the natal horoscope and not according to the varsha kundali the planets are

placed according to the following rules-

$$\text{Moon} = \frac{\text{Completed years} + 1}{9}$$

the remainder is taken that many houses are counted from the house occupied by Moon in the natal horoscope. The rashi arrived in this manner becomes the rashi in which Moon will be placed in the varsha kundali.

Sun, Mercury, Jupiter, Venus and Saturn are also placed in a similar manner but the formula used will be -

$$\frac{\text{completed years} + 1}{4}$$

and the remainder is taken and used as in the case of Moon.

Mars, Rahu and Ketu are placed according to the formula

$$\frac{\text{completed years} + 1}{6}$$

For Mars the remainder is counted directly, while for Rahu and Ketu the remainder is counted indirectly for finding their placement for the varsha kundali.

Some scholars are in favour of counting backwards in the cases of all retrograde planets.

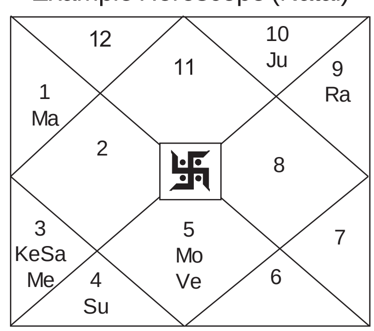
Completed years = 2006-1973 = 33 years

$$\text{Moon } \frac{33+1}{9} = \text{Remainder } 7$$

$$\text{Mars, Rahu, Ketu} = \frac{33+1}{6} = \text{Remainder } 4$$

$$\text{Sun, Merc, Jup, Ven, Sat} = \frac{33+1}{4} = \text{Remainder } 2$$

Example Horoscope (Natal)



After counting the number of houses (equal to the remainder from the natal position of the planets, the following rashis are arrived for the placement of planets in the tripataki chakra.

Moon = 11, Sun = 5, Mars = 4, Mercury = 4, Jupiter = 11, Venus = 6, Saturn = 4, Rahu = 6, Ketu = 12

The planets have been placed in the chakra accordingly.

Vedha on Moon

Moon is placed in Aquarius in the tripataki chakra. Three lines go to three directions from Aquarius, Taurus, Scorpio and Leo re placed on the ends of these three lines. Jupiter is placed with Moon and Sun is placed in Leo, the other two rashis are vacant. In this manner Moon gets vedha from Sun and Jupiter.

Results of the vedha of different planets with Moon :

Sun : Worries and mental distress or torment, instability, fever, blood or bile related troubles, wasteful expenditure and failure in all endeavours.

Mars : Fear from enemies, blood impurities, blood pressure, injuries, accidents, operations, mental worries and restlessness.

Mercury : Development of intelligence, gains in business, gain of money, discord in the family, fear from enemies and diseases of skin and nerves are possible.

Jupiter : Unexpected gain of money, pilgrimages, expenditure in auspicious happy events, happiness from the children and success and victory in arguments and debates.

Venus : Gain of money, government favours, educational achievement, success in examinations, acquirement of vehicles and other luxury articles, lathargy and windy complaints.

Saturn : Lowly temprament, company of the base people, phlegmatic and windy troubles, troubles and distress, deception and violation of trust, loss of wealth and mental anguish.

Rahu : Loss of honour, difficulties, hurdles, corrupted thoughts, failures, falls, many mental and physical troubles and hallucinations or brain poisoning.

Ketu : Dishonour, corrupted thinking indigestion and abdominal troubles mental depression perplexity, injuries and accidents etc.

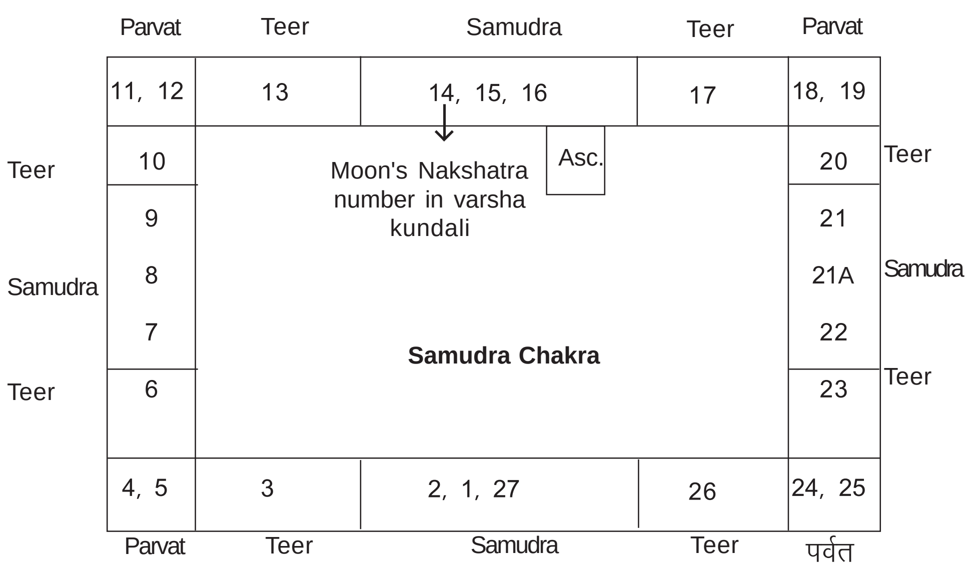
In the example horosocpe's tripataki chakra Moon gets the mlefic vedha from Sun and benefic vedha from Jupiter so the respective benefic and malefic results will be got at the same time.

Exercise

1. Tripataki or Trishlakha chakra is used in Tajik for seeing vedha to mainly to which planet. How are the planets placed in this chakra?
2. Vedha of different planets to Moon in Tripataki chakra gives what kinds of results. Explain in detail the results produced by different planets.

13. Samudra Chakra

Samudra chakra is important for judging the year's results in a nutshell. We judge a horoscope's results in a nutshell according to the 'Paya'. The paya is based on the position of Moon in different houses. In samudra chakra we base this judgement on the position of Annual horoscope's Moons nakshatra in different sections of the chakra.



Samudra - Sea, Teer - Arrow, Parwat - Mountain

Construction of the chakra

According to the figure given above, sections for Parvat, Teer and Samudra. Twenty eight Nakshatra including Abhijeet (21A) are used in the chakra. Three nakshatras are written in Samudra, two in Parwat and one is written in Teer. For this reason the sections are of different sizes.

Rule for the placement of Nakshatras

Depending on the longitude of Moon, the nakshatra is identified. Number of this nakshatra is written as the first number in the Samudra section in the top row. The next two nakshatras are written in the same section after the first. Moving in clockwise direction the subsequent nakshatras are written - one in every teer, two in every Parvat and three in every samudra section. In this manner the chakra is completed.

Samudra chakra of the example horoscope

Moon is in Chitra nakshatra in the varsha kundali. Chitras number is 14, hence 14, 15, 16 are written in the samudra section. This section can also be called lagna of the chakra. The following nakshatras are written in every Teen, two in parvat and three in every Samudra and the chakra is completed in this manner in clockwise direction.

Result of the Samudra Chakra

Result depends on the position of the natal moon's nakshatra in the chakra.

- If the natives Janma nakshatra falls in Parvat then the year is very good. There is success in all endeavours, family happiness, gains in service, promotions and successful completion of hundred or halted ventures.
- If his janma nakshatra falls in Teer, the year is good but not as good as the parvat position.
- If it falls in Samudra then there are delays, hurdles, losses in business or service and lack of peace in the family.

  In the example horoscope the Janma nakshatra magha falls on a Teer, so a happy year is expected.

Exercise

1. What is the importance of samudra chakra in Varshaphal ? How are the nakshatras placed in this chakra?
2. How are the Janma Nakshatra and the Moon's nakshatra of the varsha kundali used in Samudra Chakra? Results are judged on the basis of which nakshatra's placement in Parwat, Teer or Samudra? How does the native get these results?
3. If Varsha kundali's Moon's nakshatra is Magha (number 10), then construct the Samudra chakra and give prediction on the basis of Janma nakashatra chaitra (number 14).

14. Annual Horoscope Considerations

This chapter describes the results of the annual horoscope according to the significations of the houses, position of the house lords, position of the muntha, munthesh and varshesh. Arishta, arishtabhanga and special results of the houses are also being described.

First house : Appearance, health, personality traits, nature and longevity etc are seen from the first house.

If lagna is occupied or aspected by the lagnesh or by benefic planets, then good health, happiness, name, fame and auspicious celebrations can be expected during the year. The results got according to the placement of specific planet are as follows :-

Sun : Ailments of the eyes, head, throat along with worry, apprehensions, fears instability of thoughts and useless travels take place during the year.

Moon : Breathing troubles and congestion. If Moon is under benefic influence then there can be luxuries, happiness, music, dance, entertainment and increased expenditure on entertainment. If under malefic influence then there would be troubles and hurdles everywhere along with ill health.

Mars : Ailments related to blood and bile, injuries, accidents, fear from the government, discord in the family, harm from the enemy and loss of wealth.

Mercury : Very auspicious, physical and mental happiness, beginning of new business venture, gain of education, good friends and social status.

Jupiter : Domestic happiness, gain of knowledge, dharma, name and fame, wealth and prosperity, promotions, expansion in business, happiness from children and auspicious results.

Venus : Gain of beautiful clothes, ornaments, wealth, vehicles, luxuries, name, fame, government favour, victory and destruction of enemy.

Saturn : Fear of the enemy, physical and mental suffering, windy ailments, enemity with friends and relations. If Saturn is exalted or in own sign then he can give a child birth.

Rahu : Fear from the government and enemies, loss of honour and fame, mental worries, mental confusion, diseases of head and eyes, excessive expenditure and

loss of wealth.

Ketu : Thefts and fear from thieves, dishonour, arguments and fights, troubles and opposition from kith and kin, physical suffering and poverty.

Arishta : If the varsha lagna happens to be the same as Janma lagna, then, the year is call 'Durjanma 'Varsha' which is trouble some. It can create serious problems.

- If lagna lord goes into the eighth house or if eighth lord comes into lagna and gets conjoined or aspected by Mars then that year can give accidents, injuries, injuries from weapons, thefts, arguments, disputes regarding hand and property and other inauspicious results.
- If lagna lord is conjoined/aspected by Sun and Muntha lord is associated with Saturn, then the year is more troublesome.
- If both Sun and Moon are placed in trik houses, then too the year is troublesome.
- The rashi of the eighth house of the horoscope becomes the Varhsa lagna, then the year is more troublesome.
- If the varsha lagnesh, varshesh and munthesh all get placed in 4,6,8 or 12th houses and get associated with malefics, then there would be death like misery that year. If they are debilitated, combust or weak, then too similar results can be expected. If dasha or antardasha of maraka is running and the longevity is towards its end, then even death is possible.
- If malefics are in the seventh and moon or Venus are in the eighth house, then death like misery is possible.
- If Moon is in the varsha lagna and a malefic planet is in the eighth house under more malefic influence, then also death like misery is possible. Papakartari around the lagna or the seventh house is also troublesome.
- Ithshal of varsha lagnesh or varshesh with the lords of trik houses is also misery causing.
- If the eighth lord is in the second house twelfth lord is in the eighth house and lagnesh / varshesh are weak, then there could be harm due to poison. Along with this if Sun and Mars are also involved in this combination , then there can be a serious electric/fire accident.

According to Tajik Muktavali the placement of Muntha / Munthesh, varshesh or varsha lagnesh in the trik houses, their debilitation, combustion etc and vedha of Moon by malefics in tripataki chakra, or weakness of other factors, shows an 'Anishtakari' (miserable) year. Along with this, if the native is also running an adverse dasha/

antardasha then Arishta becomes definite.

Arishtabhanga : Arishtabhanga can take place in the following ways :

- Strong lagnesh placed in kendras or Trikonas.
- Benefics placed in kendras and Trikonas and malefics in 3, 6, 11th houses.
- Jupiter in kendras / Trikonas in benefic influence.
- Second and ninth lord placed in lagna conjoined or aspected by benefics.
- Varsha lagnesh, varshesh and Munthesh are strong and placed in kendra / Trikona/ second or eleventh houses.
- Trirashipati placed in tenth house and tenth lord in Trikona.
- Presence of vipreet Rajayoga or placement of sixth or eighth lord along with malefics in the twelfth house or under the aspect / conjunction of Saturn.
- Strong and unafflicted varsha lagnesh and Moon or any other natural benefic under the influence of benefics, placed in kendras.
- Ketu in Pisces or Capricorn or Aquarius in placed in any of the Tri shad Aya houses.
- Rahu placed in the third and Mercury placed in the sixth house.
- Any debilitated planet of the Janma kundali is placed in the eighth house of the varsha kundali.
- Jupiter placed in any of the Panphar houses aspected by Venus.
- Second lord is in own rashi or is placed in the fifth house, tenth lord is in the tenth house or janma lagnesh in conjoined / aspected by benefics in varsha kundali and Munthesh is placed in the third house.

Arishtabhanga is possible in all the above mentioned combinations.

Combinations for displacement : Change of place due to any reason is possible in the following combinations.

- When there is mutual Ithshal, friendly aspect or conjunction between lagna lord and third lord or fourth and ninth lord.
- If lagna and lagna lord both are in movable signs or if there are malefic planets in the second and fourth house or if lagna lord is retrograde or if there is a retrograde planet in the lagna or if Moon is aspected by a retrograde planet or if Muntha is in movable house, then there can be change in place.

- If lagna lord and Moon both are in the ninth house in movable sign, then the change is to a desirable place.
- If a combination for displacement is present and lagna and fourth house have -

Movable signs - the displacement will be soon.

Fixed signs - the displacement will be later.

Dual signs - the displacement can be stopped.

or the person may go and come back.

Second house : The second house or dhan bhava represents accumulation of wealth, speech, kutumba, education, face, mouth, right eye, food buying and selling.

If the second lord is placed in his own house or aspects his house or is conjoined / aspected by benefics, then good results of the second house are got. If this house is under malefic influence then bad results and if it is under mixed influence then mixed results are got.

Results of the placement of different planets in the second house

Sun : Expenditure or loss of money, discord in the family or separation from the family. Fear from the government, thieves, enemies or from fire.

Moon : Happiness, good health, government favour, gains from kith and kin. Gain in business related to white articles and liquids and eye trouble.

Mars : Fear from the government, punishment, theft, loss of wealth, eye ailments, sickness of the spouse, fire or electricity related accidents and false arguments.

Mercury : Gain of wealth, good speech, eloquent speech, cooperation from the family, prosperity, name, fame honour, destruction of enemies, gain in business and all round happiness.

Jupiter : Government favour, honour and fame, wealth and prosperity, lauded property, cattle, friendship with the elite and family happiness.

Venus : Gain of wealth, good clothes and ornaments, happiness from women, increase in cattle wealth and friend circle, enjoyments, attractiveness and destruction of enemies.

Saturn : Fear from the government, opposition from own kith and kin, loss of wealth, mouth and eye ailments, sickness of the spouse and harsh speech.

Rahu : Destruction of wealth, fear of fire and theft, stomach ailments, arguments and discord in the family, fear from the government and unpleasant speech.

Ketu : Hindrances and hurdles, fear from enemies, loss of wealth and wisdom, excessive expenditure and eye trouble.

Special combinations for gain of wealth

- If lagna lord and Moon are placed ahead of the second lord they give wealth but if they are placed behind him then they cause loss of wealth.
- If lagna lord is placed in the second house and the second lord is in the seventh house then there will be gain of wealth throughout the year.
- If Jupiter becomes the varshesh and natal Jupiter is placed in the second house or aspects at there will be gain of wealth.
- If Muntha gets 5/9 tajik aspect of Sun or mars there is gain of wealth.
- If Venus is the varshesh, placed in the second house and is aspected by Mercury.
- If Mercury is placed in the sixth house in the janma kundali and is placed in the second house in the varsha kundali.

Combinations for loss of wealths

- If the second house or house lord of the varsha kundali is under malefic influence then it causes loss of wealth.
- If there is a malefic planet along with a debilitated planet in the second house.
- If lagna lord is in the eighth house, combust tenth lord is in the sixth house and second lord is in the twelfth house, then poverty is certain.
- Transiting Saturn aspects the second house.
- If Saturn is in the lagna in the Janma kundali and in the varsha kundali he is placed in the second house in the same rashi.

Third house

Younger brothers and sisters courage and valour, neighbours, throat, shoulders arms, encouragement and forest land etc are seen from the third house. Malefic planet placed in the third house give good result, but harm the younger brothers and sisters. Benefic planet placed in the third house reduce the courage and valour, but enhance the happiness from brothers and sisters.

Results of different planets in the third house

Sun : Courage and valour, freedom from disease, gain of wealth, government favours, honour, success, destruction of enemies and harm to younger sibling.

Moon : Happiness from siblings, happiness, punya, high status and increase in wealth.

Mars : Increase in courage, valour and wealth, destruction of enemies, victory in arguments and fights, cooperation from friends and from the government but harm to younger siblings.

Mercury : gains and losses, happiness and misery, victory and defeat, friendship and enemity from friends and enemies mixed results are got together.

Jupiter : Enhancement of Dharma and fame, good relations with siblings but happiness and gain of money is curtailed.

Venus : Happiness from siblings, worries, compromises, selflessness and lack of happiness and gains.

Saturn : Government favours, enhancement of courage and wealth, destruction of misery, little happiness from siblings and opposition of own kith and kin.

Rahu : Freedom from disease, government favours, gain of fame and wealth but lack of happiness from siblings.

Ketu : Victory over enemies, donations and good deeds, forgiveness, means of happiness increase of courage and valour, opposition from kith and kin.

Special combinations for happiness to / from siblings

- Strong third lord is forming Ithshal with Varshesh or lagnesh or is placed in the third house.
- Strong Varsha lagnesh or Varshesh or muntha or munthesh are placed in the third house.
- Third lord of the janma kundali is placed in the third house of the varsha kundali.
- Venus or Sun become the varshesh and get placed in the third house under the influence of benefics.

Harm to/from Siblings

- Ishraf between lagna lord and third lord.
- Weak Jupiter in the third house.
- Varshesh or Varsha lagnesh placed in the seventh from the third lord.
- Exchange between the third and sixth lords.
- Saturn in the third house in Aries or Scorpio.

- Third lord in the sixth house under malefic influence.

Fourth house

Happiness from mother, house, property, agriculture, cattle wealth, means of happiness, vehicles, domestic happiness, education, hidden wealth, masses and elections are seen from the fourth house.

If the fourth lord is in own sign or in his exaltation sign, and is placed in auspicious houses well connected to benefics, and as such forms auspicious yogas with lagnesh or varshesh, then good results pertaining to the fourth house are got. If the fourth lord or the karaka for fourth house is ill placed and is under malefic influence then inauspicious results are got.

Results of different planets in the fourth house

Sun : Harm or trouble to the mother, fear from the government, ailments of the heart chest or stomach domestic discord, opposition from the kith and kin and loss of wealth.

Moon : Government favours, prosperity, happiness, domestic happiness and gains from animals.

Mars : Trouble to the mother, mental tension, displacement, foreign travel, harm/losses in agriculture, fights, fear from fire but gain of landed property.

Mercury, Jupiter and Venus : These benefic planets enhance and improve the results of the fourth house.

Saturn, Rahu and Ketu : Give inauspicious results like Sun and Mars.

Special auspicious combinations

- If there is an Ithshal between lagna lord and fourth lord under more benefic influence, then there can be happiness of or enhancement of land, property and vehicles.
- Exchange between lagna lord and fourth lord or their combination in an auspicious house.
- Moon as fourth lord placed in lagna or a benefic planet placed in the fourth house in cancer rashi.
- Strong fourth lord of janma and varsha kundali, placed in fourth or tenth house.
- Happiness from parents is certain when Jupiter or Venus are conjoined with Sun and Moon in the Varsha kundali.

Inauspicious combinations : When fourth house or fourth lord and karaka planet is weak and afflicted by malefics, then inauspicious results of the fourth house are got.

Future Point

Fifth House

Children, education, intelligence, wisdom, affairs, sudden gain of wealth, conception of a child, mantra, tantra, spiritual achievements, name, fame, righteousness, donations, good deeds, and good karmas are seen from the fifth house. If the fifth house, fifth lord and karaka Jupiter are under benefic influence, then auspicious results of the fifth house are got. Inauspicious results are got if these factors are under malefic influence.

Results of different planets in the fifth house

Sun : Anger, loss of honour, abortion, hindrance and troubles regarding child stomach ailments and loss of wealth etc.

Moon : Birth of a child or happiness from children, intelligence, gain of honour fame and wealth, government favour and sudden gain of wealth.

Mars, Saturn, Rahu, Ketu : Trouble to / from children, abortion, loss of wisdom or afflicted intelligence, mental confusion, failure. Rahu is considered helpful in child birth.

Mercury, Jupiter, Venus : Gain of education, Astrology, childbirth or happiness from children, government favour, affairs, success in mantra siddhi and God realisation, fame and gain of wealth.

Special Combinations

Birth of a son : Promise in the janma kundali of the native and his spouse is most important. The age of the native is also important.

- Strong varsha lagnesh or varshesh is placed in the fifth house.
- The rashi in which Jupiter is in the janma kundali, falls in the fifth house in the varsha kundali.
- As the varshesh Sun, Mars, Jupiter are placed in the fifth or the eleventh house. They should be free from the influence of any malefic planet.
- Auspicious Ithshal between lagna lord and the fifth lord.
- Exalted Moon, Jupiter, Venus in the fifth house.
- The rashi in which Mercury, Jupiter, Venus are placed in janma kundali becomes the varsha lagna.
- Muntha is placed in the fifth house and Munthesh is placed in an auspicious house and gives friendly aspect to the fifth house.
- Rashi of the natal Saturn or Mars falls in the fifth house.

Birth of a daughter

- Both lagna lord and fifth lord are placed in even rashi and even navamsa and are placed in kendras or trikonas.
- Saturn is placed in an even rashi in lagna.
- Rahu is placed in Virgo in the fifth house along with another planet.

Combinations for Conception

- Moon is placed in the rashi of Jupiter or mars is placed in the rashi of Venus and Venus is either in the same house or one house ahead or behind.

Combination for twins

- If combination for twins is present and benefic planet is placed in lagna in dual rashi.

Combinations harmful to children

- Fifth house or fifth lord are under malefic influence or weak mars or Mercury are placed in the fifth house.
- Mars or Ketu in the fifth house aspected by Saturn or Mars / Ketu are the seventh house cause abortion.
- Exchange between fifth and twelfth lord should trouble to the child or excessive expenditure on the child.
- Natal fifth lord weak and afflicted in the varsha kundali.
- The rashi of natal Mars or Saturn falls in the lagna or the fifth house of the varsha kundali.

Success in examination

- Jupiter, Venus, Moon or Mercury in the fifth house aspected by fifth lord.
- Venus in the third house or muntha in the second house.
- Good combinations for children are also the combinations for success in examination.

Failure

- Transit or aspect of Saturn or Rahu over the fifth house or fifth lord.
- Weak fifth lord in trik houses.

Sixth House

Enemies, hurdles, disputes, fights, diseases, accidents, thefts, debt and repayment of debt, adopted son, servitude, service and domestic animals etc are seen from the sixth house. Malefic planets give good results in this house. They increase our ability to struggle and succeed. Benefic planets are the sixth house motivate us to compromise. This house is an upachaya house.

Results of different planets in the sixth house

Sun : Destruction of enemies, government honour, freedom from disease, patience and success.

Moon : Loss of wealth theft, accumulation of debts, disorders of phlegm, fear from the government and enemies.

Mars, Rahu, Ketu, Saturn : Results are similar to Sun. There is destruction of debt, disease and enemy. There is all round success and the native gets cooperation and respect from all.

Mercury, Jupiter, Venus : Debts, enemies and diseases related to the planet increase. There is fear, mental misery, dishonour, compromise, financial paucity and hurdles.

Special Combinations

- Ithshal of Moon with Mars increases diseases and with Saturn destroys diseases.
- If sixth lord is in lagna or if lagna lord is in he sixth house then the enemies will be there for no reason.
- If the sixth lord is in the sixth house under benefic influence then he destroys diseases / hurdles, but if he weak and ill associated then he creates diseases / hurdles.
- Conjunction of lagna lord and sixth lord keeps the native sickly.
- If Saturn as Varshesh is in the sixth house under the influence of malefics then there can be stomach pain, stomach ailments, windy troubles and worries.
- Placement of fifth lord in the sixth or sixth lord in the fifth creates trouble to the child / trouble in delivery / surgery / abortions.
- If natal Mercury or Venus is weak and in the Varsha kundali he is conjoined with Ketu, then the native remains ill throughout the year.
- If the rashi in which natal Venus is placed falls in the sixth house of varsha kundali and Saturn is placed in it, then the native suffers due to excessive sexual urge

throughout the year.

- If the ninth lord is placed in the sixth house then there are difficulties during travel.

Seventh House

Marital happiness, sexual desire, exchange or trading of articles, profession, servant, journey, theft and internal sexual parts are seen from this house. If seventh house / lord are under benefic influence then auspicious results. If they are under malefic influence, then inauspicious results are got.

Results of placement of different planets in the seventh house

Sun, Mars, Saturn, Rahu, Ketu : These planets give maleic results according to their significations. They harm the health of the life partner and create fear from the government and from the fire. They increase the number of enemies, cause arguments in partnership, difficulty in journey, useless travel, loss of honour, create false rumours.

Moon, Mercury, Jupiter and Venus : These benefic planets give auspicious results depending upon their significations. They give government favour, gains in partnership business, good relations with the life partner, name-fame, prosperity happiness, gains through journey, business expansion, joy and happiness, cooperation and pleasure from friends and family.

Special Combinations

Marriage : If the rashi in which natal Venus is placed falls in the seventh house in the varsha kundali and Venus becomes the lagna lord and Varshesh then an unmarried man can get married that year. Similar result will be got for a female native by observing Jupiter instead of Venus.

- The rashi of natal Venus becomes the Varsha lagna.
- Conjunction or mutual aspect between Mars and Venus (love affair).
- Moon and Varsha lagnesh placed in the seventh house.
- Conjunction / aspect between Varsha lagnesh and the seventh lord.
- Sixth or Seventh lord placed in the Sixth and Seventh house (own house) and under the influence of benefics.
- Seventh lord placed in lagna aspected by Moon.
- Muntha placed in the rashi of pancha adhikaris.
- Transit Jupiter is passing over Seventh house / lord / Venus in Janma kundali. Dasha and antardasha is favourable and varsha kundali is auspicious.

- If fourth lord is placed in or conjoined with Seventh lord and is under benefic influence then 'Shringar' yoga is formed which is good for marital happiness. If it is under malefic influence, then it is harmful for the relationship.

Marital Problems / troubles

- Muntha placed in the seventh house under the influence of malefics.
- Seventh lord is weak and Seventh house is under malefic influence.
- Sun is included in the Pancha adhikaris.
- Mars is placed in the seventh house.
- debilitated Venus is placed in lagna and Mars is in the Seventh house. This combination is especially troublesome for the wife.
- Combination of Venus with weak Moon is also troublesome for the wife.
- Conjunction of Moon, Mars and Rahu gives death like misery to the wife.
- Saturn in the seventh house in Aries or Scorpio under the influence of malefics.
- Lagna lord and Seventh lord are natural enemies and malefics are placed in the twelfth house.
- If Saturn and Mars are very strong then disputes and fights go on increasing.

Victory / defeat in disputes / arguments

Victory

- Malefics in lagna and sixth house unassociated with malefics.
- Compromise takes place when the eleventh house is strong.
- Benefics in fourth and Seventh house.
- If there are benefics in movable rashi in lagna or if there are benefics in the tenth house, then reconciliation or peace has to be attained. If there is mutual friendly aspect between lagna lord and seventh lord, there will be a compromise.

Defeat

- Lagna lord is placed in the Seventh or the twelfth house.
- Malefics in the seventh house.
- Lagna is aspected by malefics.

Marital Relationship

- If lagna lord is in the seventh house then the native is devoted to the spouse and acts according to his/her wishes. If however seventh lord is in lagna then the partner is devoted to the native and acts according to his /her wishes.
- If lagna lord is in lagna or Seventh lord is in the Seventh or both are conjoined in lagna or Seventh house, then the marital relationship is very happy.
- If there is a mutual friendly aspect between lagna lord and Seventh lord, then there is love between the two. If there is inimical aspect, then discord and if there is neutral aspect then there is ordinary relationship throughout the year.
- If the second house is strong, then the native gains money from the life partner. If the eighth house is strong then the partner gains money from the native.
- If seventh lord is debilitated or weak then it shows lack of attraction/love towards the partner. If he is also aspected by malefics then this shows attraction towards other men/women.
- If Mars is in the rashi of Venus, even then there can be a possibility of attraction outside the marriage.

Journey : Fourth house represents home while Seventh house represents the destination.

- Benefics in 4, 5, 6, 7 houses show a successful journey.
- If Seventh lord is in the seventh or if benefics are in the seventh house then the journey is successful.
- If there is a movable rashi in the Seventh house and is free from any malefic influence then the traveller has a safe journey.

Recovery of lost articles

- If the Second lord is ahead of Sun and he is not combust, then the lost article is not really lost, it has been misplaced or forgotten. Hence it be recovered.
- If Moon's rashi lord aspects Moon/own sign, then the lost article will be found.
- If the lagna lord and seventh lord are not under malefic influence then also the article is not lost it has only been misplaced and will be found.

Eighth House

Longevity, death, fall, vices, misery, hurdles, and dishonour etc are seen from the eighth house. This house is known as an inauspicious, trik and 'Randhra' (hole) bhava. In

Tajik, the lost article, brothers, enemies and diseases are also seen from the eighth house. Just like the other houses if this house is aspected by a benefic planet then its inauspiciousness is reduced, and good results are got. With malefic influence its inauspiciousness gets increased.

Results of the placement of different planets in the eighth house

Sun : Ailments related to eyes and bile. Fear from the government and poison, loss of wealth.

Moon : Ailments related to eyes, phlegm and water. Fear from the government and loss of wealth.

Mars : Ailment related to blood and bile, injuries, accidents, injuries from weapons, secret worry and expenditure.

Mercury : If under benefic influence there will be gains in business and from the government, freedom from disease, happiness, destruction of enemies and other good results. If Mercury is under malefic influence then there will loss of health, wealth and intelligence. There will e losses in business, fear, misery and inauspicious results.

Jupiter : Loss of wealth/name/fame, but there will be good health. Travelling will also be there.

Venus : Physical discomfort and troubles, vices, troubles due to women and loss of wealth. However some gains can also be there.

Saturn : Fear from the government/punishment, serious disease, vices, loss of wealth and dishonour.

Rahu/Ketu : Disease, excessive expenditure, displacement, arguments with own people, injuries, hurdles, accidents, loss of wealth, heart attack and useless journeys.

Special inauspicious combinations for death like misery (Mrityu tulya kashta)

- Janma lagnesh, varshesh and munthesh placed in the eighth house or in ithshal with the eighth lord can give 'mrityu tulya kashta'.
- Muntha in the eighth house under the influence of Saturn and Mars.
- Mars in the eighth house in Aries, Leo or Sagittarius with lagna lord can give injury from weapons or from surgery.
- Sun in lagna, Venus in the eighth house, Moon under malefic influence and Virgo rashi in the Seventh house, then 'Visha kanya yoga' is formed. In today's context it can be considered to be a disease like aids contracted due to sexual union.

- If Munthesh is conjoined with Saturn, Janma lagnesh is with malefic and both are aspected by Mars then the native can commit suicide that year.
- Malefic influence of Mars on Mercury placed in the eighth house can cause death or imprisonment in a foreign country.
- If Saturn Mars and Sun all are placed in the eighth or tenth house or if Sun and Mars are in the eighth house then vehicular accident is possible.
- Conjunction of lagna lord and eighth lord in the eighth house or fourth or twelfth house then Mrityu Tulya kashta is possible.
- If Varshesh Jupiter is in the eighth house under malefic influence then there can be loss of wealth and extreme poverty.

Ninth House

Destiny, dharma, good deeds, purity, donations temples, dharmshalas construction, pilgrimage, spiritual achievements, name, fame, honour, prestige, preceptor, teacher and government favour etc are seen from the ninth house. This is a trikona and apoklim house. With benefic influence the auspicious results of this house are got. Malefic influence harms the significations of this house.

Results of the placement of different planets in the ninth house

Sun : Interest in religions activities, family quarrels, fear and repentance.

Moon : Religious inclination, Satisfaction, peace, fame, kingdom, journeys and gains in business.

Mars : Mean and lowly inclinations, disputes with kith and kin, fear, loss of wealth and wickedness.

Mercury : Enhancement of religious tendency and destiny, increased number of friends but discord with the spouse.

Jupiter : Inclination towards Dharma, virtuous deeds, donations and pilgrimages. Prosperity, happiness, fame and government favour.

Venus : Religious inclination, good health, inflow of money and happiness in the family.

Saturn : Wicked tendency, disinclination towards religious and auspicious activities, poverty, misery, opposition to the father and the Guru, pain the arms and in the body.

Special Combinations

According to 'Jeerna Jatak', the following five conditions have been mentioned for rise in fortune in varsha kundali.

i. Lagnesh aspecting lagna and Bhagyesh aspecting the ninth house.

ii. Bhagyesh aspecting lagna and lagnesh aspecting the ninth house.

iii. Lagnesh placed in lagna and Bhagyesh placed in the ninth house.

iv. Exchange between lagnesh and Bhagyesh.

v. Lagnesh and Bhagyesh conjoined in the seventh house.

- Muntha placed in ninth house, or ninth lord in the ninth house bestow rise in fortune (Bhagyodaya).
- If Varsha lagnesh is placed in the ninth house and forms ithshal with janma lagnesh give progress and rise in fortune.
- If strong Jupiter as varshesh is placed in the ninth house then the significations of the ninth house really prosper.
- Jupiter in the ninth house gives success in examination.
- Conjunction / aspect between ninth and fourth lord gives house, property or vehicle during the year.
- Affliction to the ninth house due to papakartari or due to association with malefic planets can make the native an altruist. Saturn is placement or his aspect on the ninth house can delay the rise in fortune or create hurdles in the same. If Mars along with another malefic is placed in the rashi of Saturn either in the ninth or the third house it can cause harm to virtue and fortune.

Journey (Pilgrimage / Foreign / long)

- Placement of a strong Mercury in the ninth or the third house gives opportunities for such travel.
- Strong Jupiter in the ninth/third house gives pilgrimages.
- If Venus becomes the varshesh and is placed in the ninth / third house then there is comfortable and happy journey.
- If Mars becomes the varshesh and is placed in the ninth/third house under benefic influence then there will be gains in the journey and stalled / ruined ventures get revive and completed.
- If there is Ithshal between the varshesh and the bhagyesh then the pre planned journey takes place.
- If Mars is placed in the natal rashi of Jupiter in the varsha kundali, hen there will be

a good desirable journey.

- If Muntha is in the seventh house and a strong moon is in the ninth house then there will be foreign travel.
- If a weak Mars is in the ninth house then the native has to go far away from home.

Tenth House

This house represents 'Karmas', service, occupation, means of livelihood, business, kingdom, government power, gains/losses from the government, progress, promotions, fame, honour, arrogance and self respect etc. This is a 'kendra' and karma Bhava. Sun and Mars get directional strength (digbal) in this house.

Results of the placement of different planets in the tenth house

Sun : Government favours / gains, authority, fame, service, expansion of business, progress, prosperity, happiness, financial inflow and success in ventures.

Moon : Freedom from disease, government favour, wealth, fame and gain of good clothes and ornaments.

Mars : Gives similar results like Sun.

Mercury : Gains due to intelligence, expertise, talent, cooperation from friends, and financial gains from the government.

Jupiter : Fame, honour, government favour, wealth and gain of good clothes and ornaments.

Venus : Gains from women, success, gains from the government, wealth and means of luxury and happiness.

Saturn : Gains from service and from machine industry, government punishment, losses in business, loss of happiness, troublesome journey and mixed results like these.

Rahu / Ketu : Fear from the government and from the enemies, loss / sale of property, expenditure, hurdles from or arguments with kith and kin, physical troubles and mental agony.

Special Combinations

Gain of high post / Status

- If strong varshesh is placed in the tenth house, then there will be a possibility of gain of high government post or promotion or gain of authority.
- If there is a fixed rashi in the tenth house and is occupied by the tenth lord or a

benefic planet then there can be a good job or a new business established.

- If Shirshodaya rashi is in lagna and a benefic is placed in it then there is gain of status / position.
- If Muntha is in the tenth house either in Leo or is occupied by Sun, then the native gains a high government position.
- If lagna lord and tenth lord are with or near Moon it is helpful for gain of position or promotion. Similar results are got when Venus is with or near Mercury or Jupiter.

Promotion

- Sun in Leo in tenth house.
- Varshesh or varsha lagnesh exalted in own sign.
- Varshesh, varsha lagnesh, janma lagnesh or Jupiter in lagna.
- Sun / Mars in the fifth from Muntha.
- Tenth lord in the fifth house.
- Exchange between lagna lord and eleventh lord or their conjunction in the lagna or the eleventh house under benefic influence.
- Jupiter, Venus and Sun are in Ithshal or in auspicious combinations.
- Placement of Moon in the natal rashi of Mars in the varsha kundali.

Inauspicious combination

- Placement of the natal eighth lord in the tenth house of the varsha kundali.
- Tenth lord in the eighth house or eighth lord in the tenth house gives fear of punishment from the government.
- If Moon is in the tenth house conjoined or aspected by Saturn, then there can be hurdles / failure in all ventures.
- Tenth lord is weak or Saturn is in the tenth house then it is harmful for the father.

Eleventh House

Income, financial and other gains, achievements, cooperation or gain of wealth from the in-laws and friendship etc are seen from the eleventh house. This is also known is the Panphar and Aya bhava. All planets give good results when they are placed in this house.

Results of placement of different planets in the eleventh house

Sun : Association and gain from the highly placed persons, gain of friends, gain of vehicles, destruction of enemies but lack of happiness on the child front.

Moon : Gain of health, prosperity, fame, grandeur, agriculture and special gains from white and watery products.

Mars : Government favour, courage and self efforts, destruction of enemies, wealth, happiness from kith and kin and harm from animals.

Mercury : Wealth, freedom from disease, expansion of business, fulfillment of desires and gain of cattle/animals.

Jupiter : Gain of child, wealth, promotion, good health, happiness from family and friends and destruction of enemies or compromise.

Venus : Gain of articles of ornamentation and luxury, watery articles, foreign trade, gain from trade of white articles child, and happiness from life partner and from the in-laws.

Saturn : Wealth and grandeur, courage, gain of good health and income of money, more result for lesser efforts but troubles to the children.

Rahu : Income, wealth, good health, mean and wicked thinking, gain from low caste people and from foreign countries and happiness from the spouse.

Ketu : Freedom from disease, gain of wealth happiness from the spouse and all round success.

Special combinations : What kind of gains

- If Mercury is varshesh and is placed in the Muntha then gains from education, especially when this combination forms in the lagna.
- If Mercury is the varshesh and is placed in the second house, then these is gain from trade / business.
- If Mercury is the Varshesh and is under benefic influence in the eleventh house then there will be gain from education, learning, teaching, writing or from literature.
- If muntha is in the eleventh house, occupied or aspected by Mercury / Jupiter, then there is gain from learning, teaching or from literary activities.
- If Mercury is the Varshesh and is placed in the sixth / twelfth house conjoined with malefics then there is gain from low, untraditional or immoral, disgraceful type of activities.

Fulfillments of desires

- Placement of many planets in the eleventh house under benefic influence or aspect of many planets on the eleventh house gives sufficient income and fulfillment of desires.
- Placement of strong varshesh / varsha lagnesh in the eleventh house.
- Strong second lord in the eleventh or strong eleventh lord in the second house.
- Jupiter in kendra in own or exaltation rashi.
- If Venus or Moon as second lord is placed in the eleventh house, then there is gain from speculation in silver or cottonwood.

Non fulfillment of desires

- Jupiter as varshesh placed in lagna, but conjoined / aspected by malefics, causes fear from the government and loss of wealth.
- Weak planet in the eleventh house causes loss of wealth.
- If benefics are placed in the fifth, seventh and eighth houses from lagna and strong lagnesh or Moon is in the sixth house, then debt is the result.

Twelfth House

All types of expenditures, losses, investments, donations, loans, serious ailments, hospital, jail, bonded labour, sacrifice, defeat, bed pleasures, eye and sleep disorders, conspiracy, secret agents and ashrams are seen from the twelfth house. This is a trik and apoklim bhava. Placement in this house harms the significations of the planet.

Results of the placement of different planets in the twelfth house

Sun : Eye and bile related problems, opposition to / from kith and kin, loss of wealth and gold.

Moon : Ailments of phlegm, chest and eyes. Fear from the enemies, disputes and expenditure on auspicious functions.

Mars : Fear from the government, ailment of the eye and bile disorders, trouble to the spouse and expenditure.

Mercury : Opposition from the family and friends, less income and more expenditure, sickness.

Jupiter : Expenditure on pilgrimages and an auspicious activities, fear from the government and illness.

Venus : Expenditure on Vices, luxury and enjoyment, sexual pleasures and entertainment. If under malefic influence then there can be fall from virtue, discord with the spouse and relationship with the men / women outside marriage.

Saturn : Fear from the government, worry, agony, dishonour, servitude, ailments related to eyes and feet and expenditure of money.

Rahu : Punishment from the government, losses, expenditure, eye trouble and enemity / separation from the spouse.

Ketu : Expenditure, loss of wealth, theft, fear from enemies, anxiety and physical troubles.

All planet when placed in the twelfth house cause expenditure according to their significations, like Sun gives government punishment, Moon - donations and virtuous activities, or on saints etc, Mars on sports, Mercury on trade, Jupiter on religions cause, Venus on grandeur and vices, Saturn on ill health and Rahu Ketu on illness and disputes.

Special Combinations

- If there is - Ithshal between varshesh, lagnesh and twelfth lord or If second lord is in the twelfth house or If Muntha is in the twelfth house then there will be excessive expenditure.
- If Varshesh or lagnesh are weak, afflicted and placed in the twelfth house then there will be losses in the house because of servants.
- If Saturn is the Varshesh and is placed in the sixth or twelfth house then there is expenditure on lands and garden.
- If the twelfth lord is in the tenth house or tenth lord is in the twelfth house, then there can be expenditure in the form of government punishment or penalty.
- If Saturn and Moon are in the twelfth house and Jupiter is in the sixth house then the expenditure is due to theft or penalty or fine.
- Benefic planets in the twelfth house cause expenditure on auspicious functions, while malefic planets in the same situation cause expenses / losses due to government punishment, theft, vices and useless wastage.
- Twelfth lord in the third house reduces the courage and self effort and produces failure in ventures.
- If transiting Jupiter aspects the twelfth house powerfully then he also causes expenditure on religious activities.

Exercise

1. For analysis of the first house of the varsha kundali explain the conditions in which health related Arishta is possible. Describe five such conditions. Also give five conditions for arishta bhanga.
2. How can displacement or change of place be seen in the varsha kundali?
3. How are the yogas (combinations) for gain of wealth and loss of wealth formed in the varsha kundali.
4. Give your views on the results of the placement of different planets in the third house of the varsha kundali.
5. What all can be seen from the fifth house of the varsha kundali? Give five combinations for getting a child. In which conditions can there be possibility of loss of child or harm to the child?
6. How can we see the success or failure in examination from the fifth house of the varsha kundali?
7. How can you see the possibility of marriage from the seventh house of the varsha kundali?
8. How can you see victory or defeat in disputes /court cases in the varsha kundali?
9. Which areas can be seen from the eighth house of the varsha kundali, Give the good/bad results of the placement of different planets in the eighth house.
10. Give your views on the indications of Mrityu tulya kashta from the varsha kundali, especially emphacising on the inauspicious yogas formed in relation to the eighth house.
11. What all can be seen from the ninth house of the varsha kundali? Explain five auspicious yogas or situations which help in rise or break through (Bhagyodaya) in fortune.
12. How can the possibilities of a successful journey from the ninth and the third house of the varsha kundali?
13. How will you assess promotions and gain of a high status or position from the varsha kundali? Which houses will you consider important for this?
14. How will you judge the possibilities of fulfillment or non fulfillment of desires during the year? Explain the auspicious and inauspicious combinations in the varsha kundali.
15. Which areas can you see from the twelfth house? Describe the results of placement of different planets in the twelfth house?

15. Monthly Horoscope

In the second chapter we east the Varsha kundali (annual horoscope) for the year 2006, when the completed years of the native were 33 years. From the varsha kundali it is possible to get an idea of the results expected during the whole year. Longitude of Sun of the natal horoscope is the base of Varsha kundali.

For getting an idea of more detailed results we can make the monthly horoscope. In this manner we can make twelve monthly horoscopes for the whole year. The horoscope for the first month will be the same as the varsha kundali.

Sun transits one rashi in one month, so for the monthly horoscope rashi of the Sun will go on increasing by one rashi every month but the degree, minutes and seconds will remain the same as that of the natal Sun.

For understanding this better we will take up our example horoscope again.

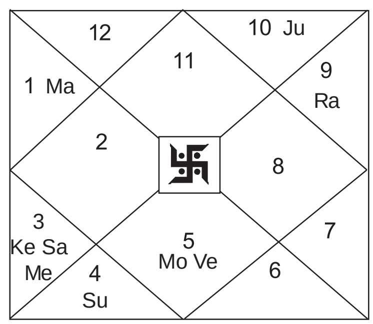
Birth details of the native

Date of birth	:	31st July 1973
Time of birth	:	20.15 hrs.
Place of birth	:	Delhi
Week day	:	Tuesday
Sun's longitude	:	3^{S} 14° 45'

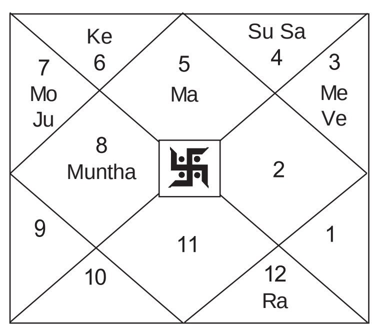
Varsha Kundali / First monthly horoscope

Completed years	:	33 yrs (2006-1973)
Date of Varsha pravesh	:	1-8-2006
Time of Varsha Pravesh	:	07.11 hrs.
Place of Varsha pravesh	:	Delhi
Longitude of Sun	:	3^{S} 14° 45'
Lagna	:	4^{S} 2° 50'

Example Natal (Birth) Horoscope



First Monthly Horoscope



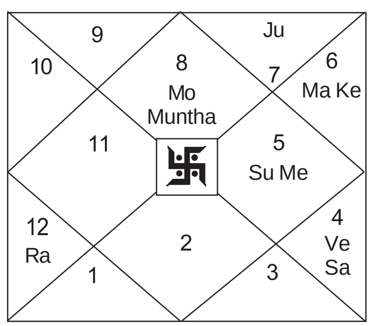
Second Monthly horoscope

			Rashi	°	'
Desired Suns longitude	=		4^S	3°	47'
Sun's longitude on 1.9.2006 at 5.30 AM	=	(-)	4^S	14°	29'
Difference	=			0°	16'
Sun's longitude 2.9.2006 at 5.30 AM			4^S	15°	22'
1.9.2006		(-)	4^S	14°	29'
Motion of Sun in 24 hrs.			0^S	0°	53'
53' Sun moves in		24 hrs.			
16' Sun moves in		$\frac{24}{53} \times 16$			
	=	7.245 hrs			
	=		7^{hr}	14^{min}	$42^{sec.}$
	=	(+)	5^{hr}	30^{min}	$00^{sec.}$
Time for monthly pravesh	=		12^{hr}	44^{min}	$42^{sec.}$

Date for monthly pravesh = 1.9.2006

On this basis the monthly horoscope for the next month can be cast.

Second monthly horoscope



In this manner the monthly horoscope for the next ten months can be cast.

Calculation for Muntha for the monthly horoscope

As mentioned before the muntha for the first year is at the degree and minutes of the lagna. Every year muntha moves one rashi ahead. In this manner in one year it moves 30° and so in one month it moves 2°30'.

In the Varsha kundali or first monthly horoscope, muntha will be in Scorpio at 2°50', Every month it will progress by 2°30'. Since the lagna of varsha kundali is at 2°50', the degree of muntha will also be 2°50'

The degrees of Muntha will progress in the following manner

Full Month or No. of the Month	1	2	3	4	5	6	7	8	9	10	11	12
Increase in the degrees	0°00'	2°30'	5°00'	7°30'	10°00'	12°30'	15°00'	17°30'	20°00'	22°30'	25°00'	27°30'

In the second monthly horoscope -

Muntha = (7S 2°50') (+) (0 ^{S} 2° 30') = (7 ^{S} 5° 20')

In the same manner muntha will be worked out for the rest of the months. Muntha can even move into the next rashi during the year.

Masesh (Lord of the month)

Masesh is identified in the same manner as varshesh is identified in the varsha kundali. Varshesh is chose out of five Panchadhikaris, while in monthly horoscope the masesh is chosen out of six adhikaris. These are -

1. Lagna lord of the monthly horoscope.
2. Lagna lord of the birth horoscope.
3. Lagna lord of the varsha kundali.
4. Munthesh
5. Din ratri pati
6. Tri rashi pati

Pancha vargiya bala of these six planets is worked out and the masesh is selected according to the same rules as for the selection of the varshesh.

Monthly mudda dasha (Vimshottari)

Formula = $\frac{\text{(Completed years x 12) (+) Janma Nakshatra No. (+) Full months (-) 2}}{9}$

= Remainder is counted from Sun dasha

Example Horoscope

Completed yrs. = 33 yrs, Janma Nakshatra number = 10 (Magha)

Full months = 2

Mudda dasha = $\frac{(33x12)+10+2-2}{9} = \frac{406}{9}$

= 45

Remainder = 1

1= Sun dasha itself

= 1 day 12 hrs

To know the duration of monthly mudda dasha we have the divide the duration of the planet's yearly mudda dasha by 12.

Monthly Mudda dasha (Vimshottari)

Planet	Mudda dasha in days	Monthly Mudda Dasha	
		days	hours
Sun	18	1	12
Moon	30	2	12
Mars	21	1	18
Rahu	54	4	12
Jupiter	48	4	00
Saturn	57	4	18
Mercury	51	4	06
Ketu	21	1	18
Venus	60	5	00
Total	**360**	**30**	**00**

Monthly Yogini Mudda Dasha

Formula = $\frac{\text{(Completed years x 12) (+) Janma Nakshatra No. (+) Full months (-) 2}}{8}$

= Remainder is counted from Mangala

Example Horoscope

= $\frac{(33x12)+10+2-2}{8}$ = $\frac{406}{8}$

= 50

Remainder = 6

6 is ulka yogini dasha

= 5 days

No.	Yogini	Lord	Mudda dasha days	Monthly Mudda dasha	
				Days	Hours
1	Mangala	Moon	10	0	20
2	Pingala	Sun	20	1	16
3	Dhanya	Jupiter	30	2	12
4	Bhramari	Mars	40	3	08
5	Bhadrika	Mercury	50	4	04
6	Ulka	Saturn	60	5	00
7	Siddha	Venus	70	5	20
8	Sankata	Rahu	80	6	16
		Total	**360**	**30**	**00**

Analysis of the Monthly horoscope

Monthly horoscope exactly like the Varsha kundali. Just like the varsha kundali, the Tajik yogas, Sahams, Muntha, Munthesh, Varshesh and Mudda dasha are analysed. However the time duration is only one month. Monthly horoscope changes every month.

Exercise

1. How are the monthly horoscopes cast from the Varsha kundali? Explain the procedure for working out the time for monthly pravesh on the basis of Suns longitude.
2. What is the use of casting monthly horoscope? How is muntha placed in the monthly horoscope.
3. Identification of Masesh is done from how many and which planets adhikaris and what is the base for this?
4. What is the formula for working out the monthly mudda dasha (Vimshottari)? Give the duration of the monthly mudda dasha of all the planets.
5. How are the monthly yogini mudda dashas calculated. Explain with an example. Consider completed years to be 30 years, Janma nakshatra number 15 and full months to be 5.
6. How can prediction be done from monthly horoscope? According to you how much importance does monthly horoscope have as compared to the varsha kundali?

16. Daily Horoscope & Hora Horoscope

Daily Horoscope

Just as twelve monthly horoscopes are cast for the whole year, in the same manner 360 daily horoscopes can be cast for the whole year. In this case also the base is the longitude of the both Sun itself. Sun moves 1° every day . In this manner Sun completes his journey of the 12 rashis in 30 days of a Savan year.

In the example horoscope Sun's longitude = 4^S 14° 45'

- The daily horoscope of the first day will be the same as the varsha kundali.
- For the second day, Suns longitude will be taken as 4^S 15° 45' and the time for daily pravesh will be calculated and the horoscope will be cast for that time.
- For the third day, Suns longitude will be 1° more ie. 4^S 16° 45' and the daily pravesh will be worked out and the horoscope will be cast.
- In this manner daily horoscopes for the whole year can be cast.

Dinesh (lord of the day)

Just as varshesh is identified in the varsha kundali and Masesh in the monthly horoscope in the same way the dinesh is identified from 7 adhikaris namely -

1. Birth lagna lord
2. Varsha lagna lord
3. Month lagna lord
4. Day lagna lord
5. Munthesh
6. Trirashipati
7. Din ratripati

The rules for identification remain the same.

Analysis of the daily horoscope

The rules for judgement of the daily horoscope are the same as for varsha kundali. However the purpose of casting the daily horoscope is to get the answer of some specific questions.

- If the lagnesh and karyesh form an auspicious Tajik yoga then that event takes place on that day.

- If some important decision has to be taken that day then see that muntha should not be placed in the 4, 6, 7, 8, 12 houses.
- If lagna lords of varsha, monthly and daily horoscopes all are placed in trik bhavas of the daily horoscope, then the native has to suffer Mrityu tulya kashta that day.
- Daily horoscope is normally used to know the result of elections.

Hora Horoscope

Apart from monthly and daily horoscopes hora horoscopes are also cast

- 1 month has = 12 horas
- 1 hora is = 2½ days average
- 1 year has = 144 hora horoscopes.

Making month pravesh the base, by adding 2 days and 12 hours successively we can cast 12 hora kundalis for the month. For finding the exact time the total days, hours and minutes of the month can be divided by 12 to get the exact duration of a hora.

In every hora the muntha will progress 12' 30''. This addition is done to the muntha of the monthly horoscope.

Just as the masesh and dinesh are identified, similarly horesh is identified. Similar to daily horoscope, seven adhikaris are considered, only instead of the dinesh the horesh is considered.

Analysis of the hora kundali is done on the basis of the same principles as the varsha kundali.

Exercise

1. How is the daily horoscope cast from the varsha kundali. What is the specific use of the daily horoscope? Explain.
2. How is muntha placed in the daily horoscope? The practice is of making how many daily horoscopes. What is the difference between the varsha kundali and the first daily horoscope of the year?
3. How is the dinesh identified in the daily horoscope? Explain the rules and give the names of all the adhikari planets.
4. How is the daily horoscope analysed? How is auspiciousness of the day decided?
5. What do you understand from Hora horoscope? How many hora horoscopes are made in one year? How is muntha placed? Identification of the horesh is done from which adhikari planets?

17. Use of Varshaphal Some Examples

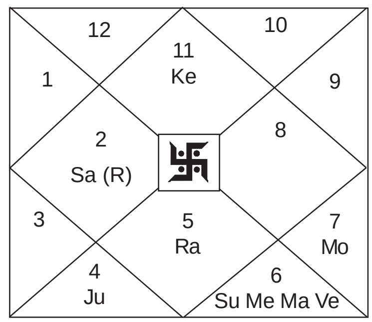
Amitabh Bacchan - Famous actor

Event : Fell ill suddenly on his birthday on 11.10.2008

Birth horoscope

Birth data : 11th October 1942, 16.00 hrs, Allahabad

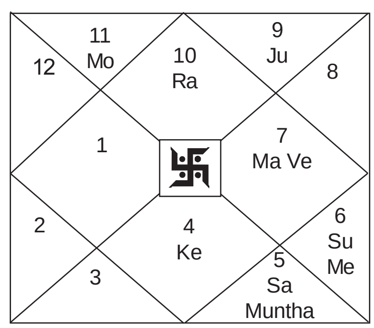
Lagna	Aquarius	01° 57'
Sun	Virgo	24° 23'
Moon	Libra	10° 19'
Mars (C)	Virgo	22° 36'
Merc (R-C)	Virgo	23° 39'
Jupiter	Cancer	00° 32'
Venus (C)	Virgo	15°1 1'
Saturn (C)	Taurus	19° 14'
Rahu	Leo	10° 25'
Ketu	Aquarius	10° 25'



Varsha Kundali

Varsha Pravesh : Saturday 11th October 2008, 14hr 09 min 56 sec, Allahabad

Lagna	Capricorn	00° 34'
Sun	Virgo	24° 23'
Moon	Aquarius	09° 21'
Mars (C)	Libra	10° 51'
Merc (C)	Virgo	15° 25'
Jupiter	Sagittarius	20° 15'
Venus	Libra	26°58'
Saturn	Leo	22° 28'
Rahu	Capricorn	22° 45'
Ketu	Cancer	22° 45'



Varshesh	:	Mercury
Birth Horoscope	:	Ketu-Venus-Rahu
Mudda dasha	:	Mer-Mer
Roga Saham	:	Leo

Astrological reasons for illness

1. Birth horoscope's dasha : Ketu - Venus - Rahu (3.9.08 to 6.11.08)

- Ketu is placed in lagna in enemy's rashi, aspecting Moon.
- Venus is placed in the eighth house with the eighth lord Mercury, third lord Mars and Sun. He is combust. He is the dispositor of the lagna lord Saturn.
- Rahu is in the maraka house in the rashi of enemy Sun. His dispositor Sun is placed in the eighth house.

2. Muntha is in the eighth house along with birth and varsha lagnesh Saturn.
3. Varshesh Mercury (R) is placed with eighth lord Sun in the ninth house. Partially placed in the eighth house due to retrogression.
4. Sun is eighth lord as well as the munthesh.
5. Roga saham is in Leo rashi at 13° 41' meaning that it is conjoined with the birth and the varsha lagnesh in the eighth house.
6. Roga sahamesh is Sun who is also the eighth lord.
7. Mudda dasha (Vimshottari) Merc - Merc (11.10.08) to 17.10.08). Mercury is retrograde and is also the sixth lord.
8. Ithshal and rudda yoga between Moon-Mars, Jup-Sat.

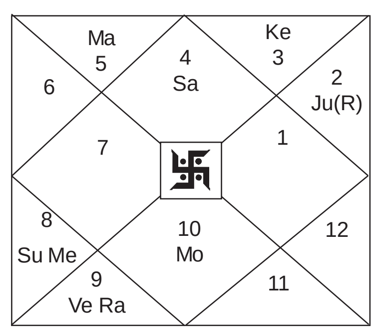
- **Monthly horoscope -** February 2009 (7.2.2009, 7.07 hrs) Muntha and lagna lord Saturn (R) will be in the eighth house in Leo again.
- **Monthly horoscope -** May 2009 (9.5.2009, 03.00 hrs) Again Muntha and lagna lord Saturn (R) will be in the seventh house in Leo. Harm to health seems likely.

Indira Gandhi - Ex Prime Minister, Event : 31st October 1984 - Assassination

Birth Horoscope

Birth data : 19 November 1917, 23.11 hrs, Allahabad

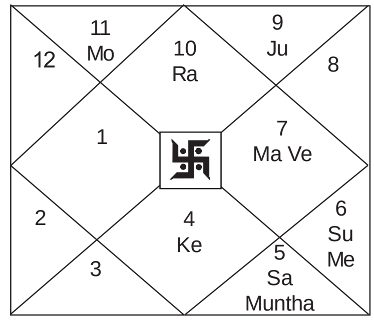
Lagna	Cancer	27° 22'
Sun	Scorpio	04° 08'
Moon	Capricorn	05° 35'
Mars	Leo	16° 23'
Merc (C)	Scorpio	13° 14'
Jupiter (R)	Taurus	15° 00'
Venus	Sagittarius	21° 00'
Saturn	Cancer	21° 47'
Rahu	Sagittarius	09° 12'
Ketu	Gemini	09° 12'



Varsha Kundali

Varsha Pravesh : 20th November 1983,
Sunday, 21hr 22 min 37 sec, Allahabad

Lagna	Cancer	03° 45'
Sun	Scorpio	04° 08'
Moon	Taurus	05° 53'
Mars	Virgo	07° 41'
Merc (C)	Scorpio	16° 00'
Jupiter	Scorpio	22° 58'
Venus	Virgo	18° 20'
Saturn	Libra	16° 03'
Rahu	Taurus	22° 17'
Ketu	Scorpio	22° 17'



Varsha Lagna	:	Dwijanma
Birth Horoscope dasha	:	Sat-Rahu-Sat (yogini Sankata)
Mudda dasha	:	Rahu
Apamrityu Saham	:	Aquarius
Mrityu Saham	:	Cancer

Astrological reasons for death

1. Birth horoscope's dasha : Ketu - Saturn - Rahu- Rahu (26.6.84 to 3.5.87)
- Rahu is placed in the sign of his debilitation in the Sixth house of injuries and violence.
- Saturn is a maraka being the seventh and eighth lord.
- Yogini dasha was also Sankata of Rahu (13.7.84 to 23.4.86) An inauspicious dasha.
2. It was dwijanma year which is supposed to be hazardous.
3. Mudda dasha was also of Rahu (14.10.84 to 21.11.84).
4. Muntha was in the seventh house and Munthesh Saturn was in the fourth house. Both in a very adverse position.
5. Birth and Varsha lagna lord Moon's placement in the eleventh house with Rahu was also an adverse position.
6. Apart from Rahu, Moon was getting an inimical aspect of maraka Sun, third and twelfth lord Mercury and sixth lord Jupiter. Muntha was aspected by two malefics namely Mars and Rahu. Moon is also aspected by Mars and Moon's dispositor Venus is debilitated in the third house.
7. Sun and Moon are in Ishraf, while Moon and Mars are on rudda yoga.
8. Mrityu saham is situated in Cancer at 11°41' in the lagna and sahamesh Moon is badly afflicted.

9. Apamrityu saham is in Aquarius (9° 55') in the eighth house. Sahamesh Saham is aspecting the lagna. Saturn is the mahadasha lord and eighth lord.

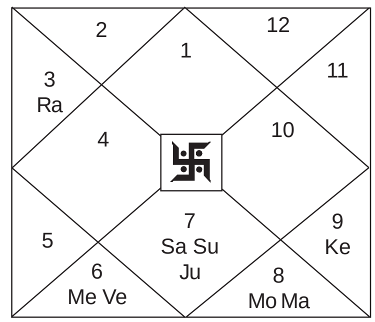
Girl known to the author

Event : Marriage on 22.2.2008

Birth horoscope

Birth data : 20.10.1982, 18.05 hrs, Delhi

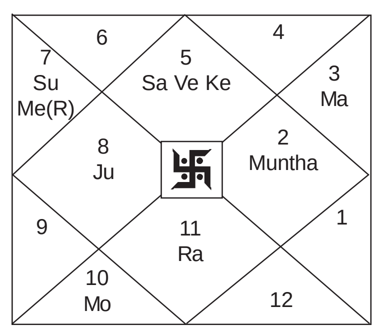
Lagna	Aries	10° 25'
Sun	Libra	03° 1 1'
Moon	Scorpio	14° 20'
Mars	Scorpio	27° 57'
Merc	Virgo	15° 30'
Jupiter	Libra	22° 00'
Venus	Virgo	29° 28'
Saturn	Libra	01° 45'
Rahu	Gemini	13° 04'
Ketu	Sagittarius	13° 04'



Varsha Kundali

Varsha Pravesh : 21.10.2007,
3hr 55 min 06 sec, Delhi

Lagna	Leo	29° 25'
Sun	Libra	03° 1 1'
Moon	Capricorn	22° 07'
Mars	Gemini	14° 26'
Merc	Libra	09° 58'
Jupiter	Scorpio	23° 33'
Venus	Leo	16° 56'
Saturn	Leo	11° 33'
Rahu	Aquarius	11° 47'
Ketu	Leo	11° 47'



Varshesh/Seventh Lord	:	Saturn
Birth dasha	:	Ketu-Sat-Merc.
Munthesh, Vivah Sahamesh	:	Venus

Combinations for marriage

1. Birth vimshottari dasha : Ketu - Saturn - Mercury

   Ketu aspects the lagna, Saturn is placed in the Seventh house, Mercury is placed with Seventh lord Venus.
2. Varshesh Saturn, who is the seventh lord of the Varsha kundali, is placed in the lagna.
3. Mudda dasha : Saturn - Venus (18.2.08 to 22.2.08).
4. Muntha in the tenth house in the rashi of Venus.
5. Ithshal between the lagna lord Sun and seventh lord Saturn.
6. Munthesh Venus is placed in lagna with varshesh and seventh lord Saturn.
7. Vivah saham is in Libra at 4°48'46". V ivah Sahamesh Venus is placed in lagna with varshesh, Seventh lord Saturn.

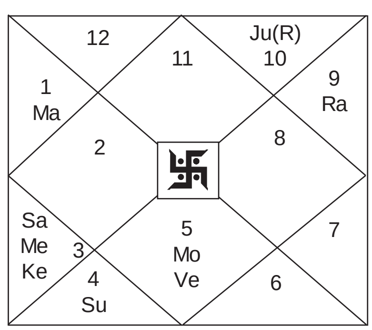
Girl known to the author

Event : Birth of a son

Birth horoscope

Birth data : 31.07.1973, 20hr 15 min, Delhi

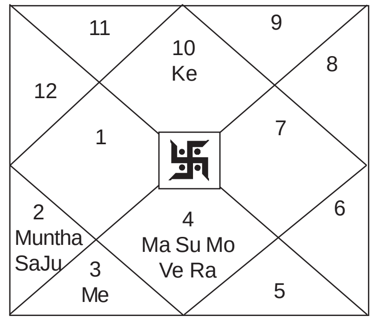
Lagna	Aquarius	05° 18'
Sun	Cancer	14° 45'
Moon	Leo	09° 36'
Mars	Aries	00° 49'
Merc	Gemini	29° 24'
Jupiter(R)	Capricorn	13° 34'
Venus	Leo	14° 23'
Saturn	Gemini	06° 22'
Rahu	Sagittarius	13° 53'
Ketu	Gemini	13° 53'



Varsha Kundali

Varsha Pravesh : 31.07.2000,
18hr 18 min 30 sec, Delhi

Lagna	Capricorn	00° 46'
Sun	Cancer	14° 45'
Moon	Cancer	20° 51'
Mars	Cancer	05° 48'
Merc	Gemini	25° 43'
Jupiter	Taurus	12° 00'
Venus	Cancer	28° 31'
Saturn	Taurus	05° 32'
Rahu	Cancer	00° 46'
Ketu	Capricorn	00° 46'



Varshesh	:	Moon
Birth Vimshottari dasha	:	Sun-Venus-Saturn
Mudda Vimshottari dasha	:	Saturn-Saturn
Putra Sahamesh/fifth lord	:	Venus

Reasons for birth of child

1. Birth mahadasha lord Sun is lagna lord of Chandra Kundali.

   Antardasha lord Venus - is the ninth lord.

   Pratyantar dasha lord Saturn - is placed in the fifth house and aspects fifth house from Moon.
2. Muntha is in the fifth house.
3. Conjunction of Janma and Varsha lagna lord Saturn with Putrakarak Jupiter in the fifth house.
4. Munthesh Venus is also the fifth lord.
5. Varshesh Moon and fifth lord Venus in Ithshal in the seventh house.
6. Mudda dasha - Sat-Sat. Saturn is the varsha lagnesh placed in the fifth house in the muntha.
7. Putra saham : Libra 21° 56'

   Putra sahamesh is also the fifth lord and he is in Ithshal with varshesh Moon.

Part-2
Upgrahas

Sub Planets or Non Luminous Planets

Just like Rahu and Ketu who are not physical planets but are sensitive points of force on the ecliptic, Our rishis calculated other similar points of force which affect our lives. Upgrahas are also such sensitive points which generally affect our lives in an adverse manner. Upgrahas of benefic planets are considered to be by and large benefic. Yamaghantak of Jupiter and Ardha prahar the upgraha of Mercury come in the category of benefic upgrahas. Description of 10 upgrahas has been found. Their names are follows :-

Dhoomadi Upgrahas

1. Dhoom
2. Vyatipat
3. Paridhi / Parivesh
4. Indrachap
5. Upketu/ Shikhi

(These five upgrahas are based on the longitude of Sun)

Gulikadi Upgrahas

6. Kala : Son-Sun
7. Ardha prahar : Son - Mercury
8. Yamghantak : Son - Jupiter
9. Gulik / Mandi : Son - Saturn
10. Mrityu / Yama : Son - Mars

Calculation

1. Dhoomadi upgrahas

In the birth horoscope Dhoom is situated 10 nakshatras or 4^S 13° 20' (constant) ahead of Sun. Longitude of Vyatipat is got after deducting Dhoom from 12 Rashis. Paridhi is situated 180° ahead of V yatipat. Indra Chap is got by deducting Paridhi from 12 rashis. Upketu is got by adding 16°40' to Indrachap and finally by adding 1 rashi to upketu the longitude of Sun is reached.

Suppose the longitude of Sun on

29.8.2007 at 5.30 AM, Delhi is	=		4^S	11°	20'	
Dhoom	=	(+)	4^S	13°	20'	(Constant)
	=		8^S	24°	40'	(Sagittarius)
Paridhi	=		12^S	00°	00'	
		(-)	8^S	24°	40'	
	=		3^S	05°	20'	(Cancer)
Vyatipat	=	(+)	6^S	00°	00'	
	=		9^S	05°	20'	(Capricorn)
	=		12^S	00°	00'	
Indrachap		(-)	9^S	05°	20'	
	=		2^S	24°	40'	(Gemini)
		(+)	0^S	16°	40'	
Upketu/Shikhi	=		3^S	11°	20'	(Cancer)
		(+)	1^S	00°	00'	
Suns Longitude	=		4^S	11°	20'	(Leo)

In this manner these 5 upgrahas can be calculated for any horoscope on the basis of the longitude of natal Sun. The other five upgrahas are calculated in another way as explained.

2. Gulikadi Upgrahas

- These upgrahas are calculated on the basis of Var vela which is 1/8 part of dinman or ratriman.
- The first var vela after sunrise belongs to the lord of the week day. After that the next six velas successively belong to the other weekday lords. The eighth vela remains lordless.
- Dinman (duration between Sunrise and Sunset) can be calculated both in hours and minutes and in ghati palas.
- For ratriman the dinman can be deducted from 24 hours or from 60 ghatis. Velas for the night short from Sunset.
- If the time of birth is during the day, then var vela of dinman should be taken and if

birth is during the night then var vela of the ratriman should be taken.

- The first var vela of the ratriman belongs to the fifth varesh from the week day lord and after that successively of the other weekday lords. The eighth var vela of the ratriman is also lordless.

Calculation of the Gulikadi upgrahas is being illustrated with an example.

Suppose the native birth details are - 29.8.2007 Wednesday - 10.30 AM, Delhi

Day birth			**Hrs.**	**Mins.**	
29.8.2007 Time of Sunset	=		18	43	
29.8.2007 Time of Sunrise	=		06	01	
29.8.2007 Dinman	=		12	42	
Duration of one var vela 12hr 42 min ÷ 8	=		01	35	
Sunrise	=		06	01	
		+	01	35	
First var vela of Mercury, till			07	36	**Ardhaprahar**
		+	01	35	
Second var vela of Jupiter, Till			09	11	**Yamaghantak**
		+	01	35	
Third var vela of Venus			10	46	**Vacant**
		+	01	35	
Fourth var vela of Saturn, Till			12	21	**Gulika/Mandi**
		+	01	35	
Fifth var vela of Sun, Till			13	56	**Kala**
		+	01	35	
Sixth var vela of Moon			15	31	**Vacant**
		+	01	35	
Seventh var vela of Mars, Till			17	06	**Yama/Mrityu**
		+	01	35	
Eighth var vela of lordless			18	41	**Sunset**

If the birth was during night

then ratriman = 24 hrs-Dinman

24 hrs - 12 hr 42 min	=		11	18
One var vela = 11 h- 18 m ÷ 8	=		01	25

			Hrs.	Mins.	
Sunset time	=		18	43	
First var vela, 5th from Mercury, Sun, till	=		01	25	
			20	08	Kala
		+	01	25	
Second var vela of Moon	=		21	33	Vacant
		+	01	25	
Third var vela of Mars, till			22	58	Yama / Mrityu
		+	01	25	
Fourth vr vela of Mercury, till			00	23	Ardha prahar
		+	01	25	
Fifth var vela of Jupiter, till			01	48	Yama ghantak
		+	01	25	
Sixth var vela of Venus			03	13	Vacant
Seventh var vela of Saturn, till		+	01	25	
			04	38	Gulika/Mandi
Eighth var vela lordless		+	01	25	
			06	03	Sun rise

Placement of the upgraha

For placing the upgraha in the horoscope, the lagna longitude of the lord of the upgraha is found out and the rashi is identified. There is a difference of opinion regarding the time among the Astrologers. Some take the beginning, some take the middle and some take the ending time of the varvela. Dr. B.V. Raman favours the ending time. If the time is taken to be the ending time and lagna is calculated for that time, then that would be the longitude of the upgraha.

For example - the upgrahas for 29.8.2007 at Delhi, for night time, based on the ending time would be -

Hrs.	Min	Upgraha	Lagna	Rashi
20	08	Kala	11^S 11° 40'	Pisces
22	58	Yama/Mrityu	01^S 06° 23'	Taurus
00	23	Ardha prahar	01^S 28° 04'	Taurus
01	48	Yama Ghantak	02^S 17° 30'	Gemini
04	38	Gulika	03^S 24° 01'	Cancer

The upgrahas will be placed in the appropriate rashis in the horoscope. If the birth is during day time, then the ending time of the var vela would be worked out according to the dinman.

Mandi : Some scholars consider mandi to be different from Gulika and calculate.

If Dinman and Ratriman is of 30 ghatis and birth is during the day, then the rising time of mandi would be as follows :

From the Sunrise at the end of		**Weekday**
26	ghatis on	Sunday
22	ghatis on	Monday
18	ghatis on	Tuesday
14	ghatis on	Wednesday
10	ghatis on	Thursday
6	ghatis on	Friday
2	ghatis on	Saturday

For night birth, from the Sunset at		**Weekday**
10	ghatis on	Sunday
6	ghatis on	Monday
2	ghatis on	Tuesday
26	ghatis on	Wednesday
22	ghatis on	Thursday
18	ghatis on	Friday
14	ghatis on	Saturday

Since dinman/ratriman can be of exactly 30 ghatis only twice a year or for very few days, a formula for calculation of mandi has been devised.

(a) For day birth

$\frac{\text{Dinman (In ghatipala)}}{30}$ x 26 or 22, 18, 14, 10, 6, 2

(From Sunday to Saturday)

(b) For night birth

$\frac{\text{Ratriman (In ghatipala)}}{30}$ x 10 or 6, 2, 26, 22, 18, 14

(From Sunday to Saturday)

After calculating the time for Mandi, the horoscope is cast according to the time and day or lagna is seen from the lagna sarini of the panchanga. The rashi which becomes the lagna becomes the rashi of mandi and mandi is placed in that rashi in the horoscope.

3. Prana Pada

Duration of one Pranapada is 15 pada / Vighati. One pada is of 24 seconds. This means that one pala = 2° of pranapada. Ishtakal is required for calculating the longitude of prana pada.

Ishtakal = Time of birth (-) Sunrise

then the hours and minutes should be converted into ghati palas.

1 hour = 2½ ghatis

1 ghati = 60 palas

1 ghati = 24 minutes

1 minute = 2½ palas.

After this the palas of the Ishtakal should be multiplied by 2 to convert then into degrees. The degree should be divided by 30 to convert them into rashis. If they exceed 12 rashis, then multiples of 12 should be divided from them. In this manner the rashi of the pranapada can be found out according to the following rules.

i. If Sun is in movable rashi then add the degrees to the longitude of Sun.

ii. If Sun is in fixed rashi then - Add the Degrees to Sun's longitude + 240°, (i.e. Ninth house from Sun).

iii. If Sun is in dual rashi then - Add the degrees to Sun's longitude + 120°, (i.e. fif th house from Sun).

By deducting the multiples of 12 rashi, the rashi of the pranapada can be found.

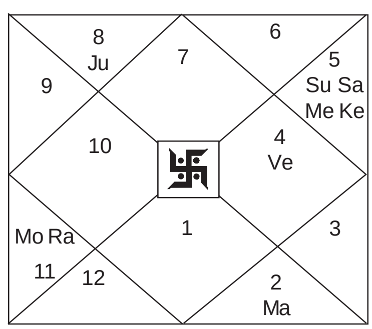
Example

Date of birth : 29.8.2007

Time of Birth : 10.30 AM

Place of Birth : Delhi

Sunrise : 06 hr. 01 min.



		Hr.	Min.	Sec.
Ishtakal		10	30	00
Sunrise	(-)	06	01	00
		04	29	00

		04	29	00	
	(+)	02	14	15	
Ishtakal (Ghatipala)		11gh	12pal	15mpal	
Ishtakal Palas	=	672.25 palas x2			
		1344.50 degrees			
Dividing by 30°	=	44^s	24.5°		
Deducting multiples	(-)	36			
of 12		8^s	24.5°	ie Sagittarius	

Sun is in Leo (fixed sign)

Pranapada = obtained rashis and degrees + Sun's longitude + 240°

Rashi Degree	=	8^s	24°	30'
Sun's longitude	+	4^s	11°	32'
240°	+	08^s	00°	00'
		21^s	06°	02'
Deduct 12 rashis	-	12^s	00°	00'
Pranapada	=	09^s	06°	02'

Pranapada is in Capricorn at 06° 02'

Exaltation / Debilitation of Upgrahas

Upgraha	**Exaltation**	**Debilitation**	**Own sign**
Dhoom	Leo	Aquarius	Capricorn
Vyatipat	Scorpio	Taurus	Gemini
Parivesh	Gemini	Sagittarius	-
Intrachap	Sagittarius	Gemini	Cancer
Upketu	Aquarius	Leo	Cancer
Gulika (Saturn)	-	-	Aquarius
Yamaghantak (Jupiter)	-	-	Sagittarius
Ardhaprahar(Mercury)	-	-	Gemini
Kala (Sun)	-	-Capricorn	
Mrityu (Mars)	-	-	Scorpio

It becomes clear that the exaltation and debilitation rashis of the planets are different from those of the upgrahas. The own signs of the Gulikadi upgrahas are the own signs of their related planets. Kala's related planet is Sun but his own sign belongs to Saturn.

Effects of the upgrahas

The effects of the upgrahas according to Brihat Parashar Hora Shastra are given here briefly.

Gulika : Like Saturn

Kala : Like Rahu

Ardha Prahar : Like Mercury

Yama Ghantak : Like Jupiter

Mrityu : Like Mars

When the upgraha is placed in a certain rashi, then the dasha antardasha of the lord of that rashi also carries the results of the upgraha placed in it.

Results of Gulika, Kala and Mrityu will be like those of malefic planets while results of Ardha prahar and yamaghantak will be auspicious like those of Mercury and Jupiter respectively. Gulika is considered to be most inauspicious. His results are being mentioned.

Results of the placement of Gulika in different houses

First house : Foolish, irritable nature, sickly, sexy and a sinner.

Second house : Poor, unchaste, immoral, lowly, shaweless and unhappy.

Third house : Handsome, healthy, long-lived, government favours, leader, high status but without brothers.

Fourth house : Without means of happiness, sickly, troubled by disorders of wind and bile and a sinner.

Fifth house : Non religious, immoral, short lived, impotent, jealous, controlled by women, without happiness from children, backbiter and criticising others.

Sixth house : Healthy, victory over enemies, attractive personality, courageous, kind, popular among women.

Seventh house : Controlled by the spouse, sincere, foolish, without friends, living off the earnings of women, weak limbs and immoral relations.

Eighth house : Poor and worthless, without good qualities, miserable, cruel nature,

hungry and unkind.

Ninth house : Backbiter, foolish, causing misery to parents and to the gurus, cruel, non religious and indulges in lowly acts.

Tenth house : Shirker of duty, involved in shameless deeds. Another option is - with means of happiness and children, religious.

Eleventh house : Happy, wealth and grandeur, high status, honourable, without happiness from elder siblings.

Twelfth house : Engrossed in lowly acts, lazy, associated with low women, ugly and handicapped or disorder in some part of the body.

Conjunction of Gulika with other planets

Sun : Hatred towards father and bad relations with him, short lived father.

Moon : Separation or inimical relation with mother inauspicious for her health and longevity.

Mars : Without younger brother or broken relationship with him.

Mercury : Polluted intelligence, diseases of throat and skin, faulty speech.

Jupiter : Bickering and gossiping about religion, faith, and the gods.

Venus : Company of low women, immorality, secret ailments.

Saturn : Short life, incurable diseases, low and mean tendencies.

Rahu : Fear of poison, immoral and non religious deeds.

Ketu : Suffers due to fire, explosion and accidents.

These results get modified by the association of benefic and malefic planets.

Results of the other upgrahas according to their placement on different houses

Upgraha	Auspicious house	Inauspicious house
Dhoom	3, 6, 9, 10, 11	1, 2, 4, 5, 7, 8, 12
Vyatipat	3, 6, 9, 10, 11	1, 2, 4, 5, 7, 8, 12
Paridhi/Parivesh	1, 2, 3, 4, 5, 6, 8, 9, 10, 11	7,12
Chap/Indra Dhanesh/ Kodanda	1, 2, 4, 5, 6, 7, 9, 10, 11	3, 8, 12
Dhwaja/Shikhi/Upketu	1, 2, 4, 5, 6, 9, 10, 11	3, 7, 8, 12

Results of Pranapada

First house : Dumbness, insanity, shocked, without a limb, weak, unhappy and sickly.

Second house : Wealthy and prosperous, many servants, many children, lucky.

Third house : Cruel, proud, harsh, brutal, dirty and without regard for the guru.

Fourth house : Happy, handsome, fond of women and friends, devoted to the Guru, virtuous, truthful, and competent.

Fifth house : Happy, comfortable, productive, kind, and capable.

Sixth house : Controlled by brothers and enemies, cruel nature, poor digestive power, mean and unkind, wealthy and short lived.

Seventh house : Jealous, sexy, fearful appearance, mean and foolish.

Eighth house : Sickly, troubled by enemies brothers and sons.

Ninth house : Blessed with children, wealthy, lucky, handsome and a pandit.

Tenth house : Strong, intelligent, adept in Government work, pandit and religious.

Eleventh house : Famous, talented, wealthy, comfortable, famous and fair complexioned.

Twelfth house : Base, mean, wicked, without or ill developed limb, eye ailment, resentful towards brahmins and brothers.

It is important to judge the results of the upgrahas depending on their own significations and on the strength of their dispositors. Conclusion can be reached by combing the results of both.

Astrological classics give very little information regarding upgrahas, hence their use is limited and this becomes an area of research.

Exercise

1. Give the names of the ten upgrahas. Dhoomadi and Gulikadi. Are all of then malefic?
2. There are how many Gulikadi upgrahas? They are considered to be sons of which planets? What is the base for their calculation? Explain.
3. Give the names of Dhoomadi upgrahas. How are they calculated? If Sun's longitude is 8^{S} 20°11' and the constant is 4^{S} 13° 20' then calculate upketu.
4. How are the five Gulikadi upgrahas calculated?
5. Give the stepwise method for calculation of Pranapada.

6. Give the exaltation and debilitation rashis of Dhoomadi upgrahas.
7. Give the results of placement of Gulika in different houses.
8. What are results of the conjunction of Gulika with other planets?
9. Can the results of upgrahas be benefic also? Dhoomadi upgrahas give good results in which house?
10. Give results of Pranapada in different houses.
11. What is the difference between pridhi and Parivesh?
12. What is the difference between Chap, Indra dhanesh and Kodanda?
13. Are Dhwaja /Shikhi/Upketu different names for the same upgraha?

Appendix

Tables for Dwadashvargiya Bala

Hora

Rashi → Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
0—15^0	5	4	5	4	5	4	5	4	5	4	5	4
15—30	4	5	4	5	4	5	4	5	4	5	4	5

Dreshkan

Rashi → Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
0^0—10^0	1	2	3	4	5	6	7	8	9	10	11	12
10^0—20^0	5	6	7	8	9	10	11	12	1	2	3	4
20^0—30^0	9	10	11	12	1	2	3	4	5	6	7	8

Chaturthamsa

Rashi → Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
0^0— 7^0—30	1	2	3	4	5	6	7	8	9	10	11	12
7—30 — 15	4	5	6	7	8	9	10	11	12	1	2	3
15— 22—30	7	8	9	10	11	12	1	2	3	4	5	6
22—30— 30	10	11	12	1	2	3	4	5	6	7	8	9

Panchamansa

Rashi → Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
0^0—6^0	1	2	1	2	1	2	1	2	1	2	1	2
6—12	11	6	11	6	11	6	11	6	11	6	11	6
12—18	9	12	9	12	9	12	9	12	9	12	9	12
18—24	3	10	3	10	3	10	3	10	3	10	3	10
24—30	7	8	7	8	7	8	7	8	7	8	7	8

Shashtamsa

Rashi → Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
0^0—5^0	1	7	1	7	1	7	1	7	1	7	1	7
5—10	2	8	2	8	2	8	2	8	2	8	2	8
10—15	3	9	3	9	3	9	3	9	3	9	3	9
15—20	4	10	4	10	4	10	4	10	4	10	4	10
20—25	5	11	5	11	5	11	5	11	5	11	5	11
25—30	6	12	6	12	6	12	6	12	6	12	6	12

Saptamsa

Rashi → Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
4^0—17′—8.5′′	1	8	3	10	5	12	7	2	9	4	11	6
8—34—17	2	9	4	11	6	1	8	3	10	5	12	7
12—51—25.7	3	10	5	12	7	2	9	4	11	6	1	8
17—8—34	4	11	6	1	8	3	10	5	12	7	2	9
21—25—42.5	5	12	7	2	9	4	11	6	1	8	3	10
25—42—51	6	1	8	3	10	5	12	7	2	9	4	11
30—00—00	7	2	9	4	11	6	1	8	3	10	5	12

Ashtamsa

Rashi → Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
3^0—45′′	1	9	5	1	9	5	1	9	5	1	9	5
7—30	2	10	6	2	10	6	2	10	6	2	10	6
11—15	3	11	7	3	11	7	3	11	7	3	11	7
15—00	4	12	8	4	12	8	4	12	8	4	12	8
18—45	5	1	9	5	1	9	5	1	9	5	1	9
22—30	6	2	10	6	2	10	6	2	10	6	2	10
26—15	7	3	11	7	3	11	7	3	11	7	3	11
30—00	8	4	12	8	4	12	8	4	12	8	4	12

Navamsa

Rashi → Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
3^{0}—20′	1	10	7	4	1	10	7	4	1	10	7	4
6—40	2	11	8	5	2	11	8	5	2	11	8	5
10—00	3	12	9	6	3	12	9	6	3	12	9	6
13—20	4	1	10	7	4	1	10	7	4	1	10	7
16—40	5	2	11	8	5	2	11	8	5	2	11	8
20—00	6	3	12	9	6	3	12	9	6	3	12	9
23—20	7	4	1	10	7	4	1	10	7	4	1	10
26—40	8	5	2	11	8	5	2	11	8	5	2	11
30—00	9	6	3	12	9	6	3	12	9	6	3	12

Dashmamsa

Rashi → Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
3^{0}—0′	1	10	3	12	5	2	7	4	9	6	11	8
6—0	2	11	4	1	6	3	8	5	10	7	12	9
9—0	3	12	5	2	7	4	9	6	11	8	1	10
12—0	4	1	6	3	8	5	10	7	12	9	2	11
15—0	5	2	7	4	9	6	11	8	1	10	3	12
18—0	6	3	8	5	10	7	12	9	2	11	4	1
21—0	7	4	9	6	11	8	1	10	3	12	5	2
24—0	8	5	10	7	12	9	2	11	4	1	6	3
27—0	9	6	11	8	1	10	3	12	5	2	7	4
30—0	10	7	12	9	2	11	4	1	6	3	8	5

Ekadasamsa

Rashi → / Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
2^{0}—43′—38″	1	12	11	10	9	8	7	6	5	4	3	2
5—27—16	2	1	12	11	10	9	8	7	6	5	4	3
8—10—54	3	2	1	12	11	10	9	8	7	6	5	4
10—54—32	4	3	2	1	12	11	10	9	8	7	6	5
13—38—11	5	4	3	2	1	12	11	10	9	8	7	6
16—21—49	6	5	4	3	2	1	12	11	10	9	8	7
19—05—27	7	6	5	4	3	2	1	12	11	10	9	8
21—49—05	8	7	6	5	4	3	2	1	12	11	10	9
24—32—44	9	8	7	6	5	4	3	2	1	12	11	10
27—16—22	10	9	8	7	6	5	4	3	2	1	12	11
30—00—00	11	10	9	8	7	6	5	4	3	2	1	12

Dwadashamsa

Rashi → / Varga ↓	1	2	3	4	5	6	7	8	9	10	11	12
2^{0}—30′	1	2	3	4	5	6	7	8	9	10	11	12
5—00	2	3	4	5	6	7	8	9	10	11	12	1
7—30	3	4	5	6	7	8	9	10	11	12	1	2
10—00	4	5	6	7	8	9	10	11	12	1	2	3
12—30	5	6	7	8	9	10	11	12	1	2	3	4
15—00	6	7	8	9	10	11	12	1	2	3	4	5
17—30	7	8	9	10	11	12	1	2	3	4	5	6
20—00	8	9	10	11	12	1	2	3	4	5	6	7
22—30	9	10	11	12	1	2	3	4	5	6	7	8
25—00	10	11	12	1	2	3	4	5	6	7	8	9
27—30	11	12	1	2	3	4	5	6	7	8	9	10
30—00	12	1	2	3	4	5	6	7	8	9	10	11